HELPS FOR MINISTERS

AND OTHER CHRISTIAN WORKERS

LIBRARY OF PRINCETON
NOV 20 1946
THEOLOGICAL SEMINARY

BV 4015 .K3
Kauffman, Daniel, 1865-1944
Helps for ministers and
other Christian workers

HELPS FOR MINISTERS

HELPS FOR MINISTERS
And Other Christian Workers

LIBRARY OF PRINCETON
NOV 20 1946
THEOLOGICAL SEMINARY

By
DANIEL KAUFFMAN
EDITOR GOSPEL HERALD
Author of "Doctrines of the Bible," "One Thousand Questions and Answers," and other works on Christian Doctrine, Church History, and Christian Life,

and

JOHN L. STAUFFER
Missionary and Bible teacher in Eastern Mennonite School.

Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—II Timothy 2:15.

Published by
MENNONITE PUBLISHING HOUSE
Scottdale, Pennsylvania

To Our Ministering Brethren

Whose labor of love and self-sacrificing devotion to the welfare of the Cause have meant much in making the Gospel Message effective among the people,

To Our Fellow Workers Among the Laity

Whose loyal support and aggressive labors have meant much in the way of encouragement for the ministry and stability for our congregations and Church institutions,

To Our Noble-hearted Young People

Who have already enlisted under the banner of the Cross and upon whom the burden of responsibility in the Church must eventually rest,

This Volume is Affectionately Inscribed.

FOREWORD

This book appears in response to requests that have come to us from time to time. It does not cover all the ground suggested in these requests, but if requests continue to come, and the Lord so wills, other books will be published later. Besides the writers whose names appear on the title page, the other members of the Mennonite Publishing Committee—D. H. Bender, Hesston, Kansas; A. I. Yoder, West Liberty, Ohio; Oscar Burkholder, Breslau, Ontario; John H. Mosemann, Lancaster, Pennsylvania; and S. F. Coffman, Vineland, Ontario—rendered valuable aid with their counsels, criticisms, etc., while the work on the book was in progress. Bro. Mosemann was especially active in giving counsel and assistance. Acknowledgments are also due to other friends and brethren who were consulted during its preparation and who furnished some of the material for the book, as well as a number of books and periodicals from which part of the material herein found was taken.

The book was especially prepared for the use and edification of the ministry. Yet there is so much in it that will also be of use to others that we commend it for use by every Christian worker who has a burden for souls and whose desire it is to be of greatest possible use in the service of God and the Church.

With the prayer and hope that this volume will fill the place for which it is intended, we send it forth on its mission.

The Publishers.

INTRODUCTORY

> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
> **For the perfecting of the saints,**
> **For the work of the ministry,**
> **For the edifying of the body of Christ:**
> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.
> —Eph. 4:11-13.

This remarkable message gives us a clear exposition of the origin and purpose of the ministry. As we meditate upon the instruction given us by the inspired writer, a number of thoughts come to our minds.

I. *The high and holy calling of the ministry.*

Notice, the ministry is from God. "And HE (God) gave . . . ." Paul, writing to Timothy, admonishes him thus: "Neglect not the GIFT that is in thee." After a great revival at Antioch that lasted a whole year (Acts 11:26; 13:1, 2) the Holy Ghost commanded the Church to "Separate me Barnabas and Saul for the work whereunto I have called them." The Church obeyed and sent them forth to their Heaven-appointed work.

Recognizing that this gift is from God, the Gospel minister also recognizes that his call to the ministry is more than a mere trade or profession. It is an unction from on high, which makes it a calling in a class by itself, a sacred and solemn duty, a Heaven-blest opportunity, a privilege which should ever be regarded with sacred reverence, an opportunity which should be diligently improved to the extent of our opportunity and ability. The great responsibility of the minister is evident when it is remembered that he has been set apart to the important work of watching for the souls of men. These souls may spend eternity in heaven or hell, depending largely upon how faithful and efficient the public servant has been to his charge.

II. *The purpose of the ministry.*

God's stated purpose in providing for the ministry in the Church justifies His personal attention to something so vital to the welfare of the body of members. Why did God provide for a ministry? (1) "For the perfecting of the saints." (2) "For the work of the ministry." (3) "For the edifying of the body of Christ." And this ministry is called into being to the end that there may be a church-wide "knowledge of the Son of God;" a solid Church, united in the faith, enjoying a normal growth in grace, gathering the lost into the Kingdom. Such is the purpose, the aim, the desire, and the work of the consecrated ministry.

III. *Not all ministers have the same office.*

In the scripture quoted above we find the names of apostles, prophets, evangelists, pastors, teachers. In other scriptures we read of bishops, elders, ministers, deacons, etc. An illustration of the thought now under consideration is found in Acts 6:1-6, which tells of the ordination of the first deacons to be chosen in the Christian Church. When the apostles learned of the dissatisfaction because certain ones in the Church were being neglected they said to their people: "It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

In other words, the work of the ministry covers a big field, calling for a variety of duties. It includes the care of both the soul and the body of all the members. It was but natural, therefore, that the Church should set apart men whose special business it is to supply both these needs. In the ministry of the Church it takes men to water and men to plant, men to oversee and men to execute the work; men to minister to the soul and men to minister to the body of the needy; it takes overseers, evangelists, deacons, pastors, teachers—and in our day it is not unscriptural to talk of trustees, janitors, choristers, superintendents, missionaries, and others needed to look after the varied interests and activities of the Church.

IV. *Fitting qualifications seen in God-chosen men.*

This thought is suggested in the apostolic charge to the Church when the seven deacons mentioned in Acts 6:1-6 were chosen. What is more natural than that the men set apart to look after the material interests of the needy in the Church should be "men of honest report, full of the Holy Ghost and wisdom?" for it takes those very qualities to do the work required under such circumstances. Then turning to I Tim. 3:1-13 and Tit. 1:5-11, and giving heed to the instructions of Paul with reference to the qualifications for bishops and for deacons, we are impressed that the qualifications therein enumerated are peculiarly fitted to the offices with which they are connected. These scriptures are in harmony with the idea that God calls only qualified men to official positions, and that their qualifications are specially fitting to the office which is to be filled. This fact stands as a challenge to the Christian Church to stay close to God, to seek the Spirit's guidance in all things, so that when it comes to the important work of setting forth men for the various places connected with the Christian ministry the will of the Lord may be done in all cases and the hands of the Church may be laid only upon God-called and God-qualified men.

V. *"To Every Man His Work."*

There remains this thought, of interest to every minister: In order that best results may come from the work of the ministry it is essential that every ordained man should make the most of his opportunity to magnify his office. When we talk about magnifying our office we do not mean magnifying ourselves, but rather that we do all that lies within our power to improve our every opportunity to advance the cause of Christ and the Church in our respective spheres of service. To say nothing about qualifications or duties common to us all—such as true conversion, manifesting in our lives "the fruit of the Spirit," Bible study, the prayer life, etc.—it is essential that bishops, elders, evangelists, pastors, teachers, superintendents, deacons, missionaries, and all other public servants make the most of their opportunities and fill their respective offices as faithfully and as efficiently as lies within their power.

Speaking of the ministry, there is a broader sense in which we may view the term than that of the work of merely ordained men. A minister is one who serves, no matter in what capacity this service may be rendered. There is a sense in which unordained men ("laymen," we sometimes call them, for want of a better name) who are faithful in the service of God are just as truly God's ministers as are those who have been chosen of God and ordained by the Church to fill certain positions. In this sense all men are ministers—some the ministers of God, others the ministers of Satan. Let us who have responded to the call from God to enter into His service (whether ordained or unordained) make full proof of our ministry. While this message was written especially for ordained men, there is much in it that is also applicable to and therefore valuable for the consecrated layman.

The minister's work and duties, as thus briefly stated, will be enlarged upon in the succeeding chapters of this book.

CONTENTS

Chapter		*Page*
	FOREWORD	7
	INTRODUCTORY	9
I.	THE MINISTER OF THE GOSPEL	17
II.	THE PREACHER'S EQUIPMENT	24
III.	THE PASTOR AND HIS CONGREGATION	36
IV.	THE GOSPEL MESSAGE	45
V.	BIBLICAL INSTRUCTIONS FOR GOD'S MESSENGERS	52
VI.	SOME COMMON ERRORS TO BE AVOIDED	59
VII.	MINISTERIAL PROBLEMS	67
VIII.	BIBLICAL ILLUSTRATIONS	79
IX.	ANECDOTES AND ILLUSTRATIONS	85
X.	ANECDOTES AND ILLUSTRATIONS (Continued)	89
XI.	DIFFERENT STYLES OF SERMONS	102
XII.	SERMON OUTLINES	110
XIII.	SERMON OUTLINES (Continued)	115
XIV.	A SYMPOSIUM OF TEXTS	125
XV.	VISITATION WORK	129
XVI.	"BE STRONG IN THE LORD"	137
XVII.	PUBLIC WORSHIP	144
XVIII.	OF INTEREST TO MINISTERS AND OTHER WORKERS	151

CHAPTER I

THE MINISTER OF THE GOSPEL

The name suggests two things: (1) a servant of God and of the Church, set apart of the Lord (2) to give to the world the Gospel of Jesus Christ.

Such a man gets his authority from two sources: (1) the Lord; (2) the Church. Paul exhorted Timothy: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I Tim. 4:14). Paul's own experience was in harmony with this advice. When he as a penitent sinner was praying in the streets of Damascus the Lord referred to him as "a chosen vessel unto me" (Acts 9:15); but it was not until "the hands of the presbytery" were laid upon him (See Acts 13:1, 2), that this "chosen vessel" was finally sent out on his life work. He, like Timothy and all other Gospel ministers appointed in a scriptural way, received his commission at the hands of both God and the Church. For this reason every minister of the Gospel is responsible to God and man for faithful, loyal, God-honoring, spiritually uplifting service.

As a Man

"It is required in stewards, that a man be found faithful" (I Cor. 4:2). As "an example of the believers" he is to show himself not only a man but an example worthy to be followed. As Christ was a perfect model after whom all people might well pattern in all things pertaining to godly living, so the Gospel minister is expected to exemplify in his daily life the Gospel which he preaches. It is important that he manifests in his home life, in social and business life, and in Christian service, those qualities which belong to the man of God; and also that his record proves him to be "unspotted from the world." Whatever he may have to say in his pulpit messages about faithfulness, righteousness, truth, the overcoming life, humility, peace, meekness, loyalty to God and the Church, love, obedience, purity, holiness, and other qualities which belong to consecrated Christian life, such messages mean most when the hearers can feel and know that the preacher practices what he preaches. Moreover, the minister should not assume a stilted or superhuman attitude that would unfit him as a practical leader and counsellor of his fellow men. It is the man who, like our blessed Lord, is "tempted in all points like as we are," who has had and is having a taste of the same problems that we are having, who knows from experience what he is talking about when he discusses with us our problems in life, that can be of the greatest possible help to us. And when it is true of him, as it was of our Savior in fullness, that in the midst of trials and temptations and the storms of life he lives the overcoming life, his help is doubly uplifting and strengthening.

After a sound conversion, the first requirement of a minister is that he is a man who not merely *tells* us but whose daily life actually *shows* us how to be a true Christian in the midst of life's varied experiences.

As a Leader

The Word of God requires of ministers that they be leaders of the flock. Such Biblical expressions as "example of the believers," "ensamples to the flock," "able to rule," "apt to teach," "of good report," "followers of me, even as I also am of Christ," leave no doubt on this point. But what about those preachers who are not natural-born leaders? Where such appear to exist, there must have been a mistake made. The fault is not with God, for there is no evidence anywhere that He ever called any man to any field of service but that He first qualified him to fill the place acceptably. So when a minister fails to function as a real leader it means one of three things: Either he is simply man-called and not God-called, or he failed to exercise and to develop his God-given qualities of leadership, or his leadership is not respected by disloyal members. Where both ministers and members labor together in unison with God, obedient to the faith and subject to Spirit leadership, the spiritual leadership of the ministry is assured and the blessings of God are sure to be in evidence.

Spiritual leadership requires that both leader and followers be submissive to the supreme leadership of the Holy Ghost. Christ said of the Holy Ghost: "He shall guide you into all truth;" "He shall testify of me;" and "He shall bring all things to remembrance, whatsoever I have told you." Alas, too many whom God has endowed with the qualities of leadership have proved unfaithful to Him who has thus endowed them and have led in paths which the Spirit forbade! Real leaders under God exert an influence that leads their followers heavenward, that they may be more obedient unto God, more spiritually minded, more loyal to the faith of the Gospel, more diligent in working for God, more like Christ in thought and life. Happy the man who as the minister of the Gospel leads his people upward, teaching them clearly and faithfully out of the Book of Life, inspiring them with a noble example of a

God-honoring life, faithfully warning them against dangers and threatening evils, and enlightening them as to their duties and opportunities, leading them on the Heaven-directed way of righteousness and true holiness, winning souls for Christ and the Church. Brother ministers, is this our record?

As a Shepherd

Really, we are but undershepherds, as Christ alone is "the Good Shepherd," "the Shepherd and Bishop of our souls." Along with Christ's teaching in John 10 contrasting Himself with the "hireling" we have an impressive comparison which we as undershepherds should never lose sight of. While the Good Shepherd laid down His life for His sheep, not so with the hireling. His policy being to live off the fleeces of the members of his flock, he deserts them when he sees the wolf coming. Jno. 10:12. Shall we as undershepherds follow the example of the Good Shepherd, or do we prefer the course of the hireling?

Our Savior's picture of the faithful shepherd who tenderly cares for his flock is a vivid reminder of what should be the attitude and the work of those whom God has appointed as His undershepherds. It takes constant care, vigilance, watchfulness, warning in case of danger, seeing that the flock is properly safeguarded against the approaches and ravages of ravening wolves, leading the flock into places where they may not only be safe from destructive or deceptive enemies but also feed upon the green pastures and by the still waters of God's everlasting truth. The sheep within the fold and the straying lambs are alike cared for by the faithful, vigilant shepherd. Let us pray the Lord of the harvest for that kind of shepherd in every congregation.

It is one of the qualifications of the faithful shepherd that he not only cares for the members of his flock but that he also, as a rule, makes faithful efforts to enlarge it. In this part of his work, of course, he uses only lawful methods. As the honest but thrifty shepherd adds to the size of his flock by honorable and legal means, rather than as a thief or a robber, so the faithful shepherd of the flock of God seeks additions to his flock by using only scripturally approved methods—a Gospel appeal to the unsaved, faithfully expounding the Word and thereby lifting "up a standard for the people," a spiritual helper to all who within or without the fold are seeking higher light. Other things being equal, the healthier and more thrifty the flock, the more it attracts those who are without and looking for a Church home.

As a Disciplinarian

The first thing that we want to do, in considering this phase of our subject, is to get rid of the idea (if we ever had it) that discipline means of necessity the wielding of a big stick. The best disciplined school, for instance, is the school where there is the minimum of punishment, coupled with orderly behavior and regular compliance with duty. The same is true of families and of churches. That school, family, or church is fortunate when it has some one in charge who is able to maintain that kind of morale among those in the organization. It should be the active aim of every overseer in the Church to study the best ways and means of discipline, and to discipline his congregation in accordance with Gospel standards.

Did it ever occur to you that the Bible contains directions for about every problem of discipline that may arise? It tells us what to do when we hear that some one has anything against us (Matt. 5:23, 24); what to do when some one trespasses against us (Matt. 18:15-17); what to do in case of flagrant transgressions (I Cor. 5); who should have a part in bringing about the restoration of the erring (Gal. 6:1); what our attitude should be toward those who are weak in the faith (Rom. 14:1); what our attitude should be toward heretics (Tit. 3:10); and how to deal with people of different types of character (I Thes. 5:14). Scores of other problems are provided for in like specific instructions. Moreover, the Bible is full of helpful admonitions and instructions concerning the proper training and care of members (young and old) which, if faithfully followed, will greatly lessen the necessity of administering punishment or rebuke. It is one of the problems of the overseer (whether this be rated as a privilege or a duty) to acquaint himself with these scriptural provisions for the proper discipline of the congregation, and faithfully to lead in maintaining scriptural standards. While the minister should not be arbitrary or dictatorial in his rule of the congregation, upon him rests the greater share of the responsibility in the proper and wholesome discipline of the flock. The Bible is our best textbook on discipline, which should be diligently studied by every one upon whom the responsibility of discipline rests.

As a Preacher

Here lies the great work of the minister of the Gospel. Without minimizing the importance of his work along other lines, let it never be forgotten that the main business of the preacher is to "PREACH THE WORD." This should be the burden of his pulpit messages and, along with all other messengers of the Cross, it should be true of him as it was of the disciples of whom it is said that "all they that were scattered abroad went everywhere preaching the WORD." It should be true of every Gospel minister, as it was of Paul, that he never shuns "to declare *all the counsel of God.*" He should, under all circumstances—

1. Preach the Word—leaving the matter of popular lectures on glittering generalities to others. The true Gospel minister finds no time for the preaching of the things of this world, only as they are used in the way of illustrations to illuminate and emphasize the Gospel messages which he habitually and faithfully delivers.

2. Preach the Word—all of it, leaving no room for criticism that he preaches the Word only in spots.

3. Preach the Word—in its purity and fullness, not in a modified or twisted way to suit the desires of his hearers.

4. Preach the Word—at all times and under all circumstances, not only at times when his congregation calls for that kind of preaching.

5. Preach the Word—"in the power and demonstration of the Spirit," not "in the excellency of speech and of knowledge."

6. Make faithful preparation (upon his knees and before an open Bible, in holy meditation and with thoughtful consideration of the needs of his hearers) for every sermon. The sermon hour is his golden opportunity. Let him make the most of it in the way of faithful preparation, praying always for Spirit power and trusting in God for utterance.

CHAPTER II

THE PREACHER'S EQUIPMENT

No preacher can preach the Gospel without being equipped for the task. There are many different things that would merit a place in the discussion of this subject. It will be the purpose of this chapter, however, to select only a few of the outstanding things that will help to equip the preacher for his "high and holy calling."

1. A Genuine Christian Experience

Nothing can be substituted for a genuine Christian experience. Culture, ability, resourcefulness, a striking personality, a pleasing address, a kindly disposition, and anything else that might be mentioned is but chaff when compared with Christian experience. Given a real experience with God, the above-named traits and qualities have a vital bearing on the success of one's ministry. To have a genuine experience with God is no guarantee of success in the work of the ministry, but it is an absolute necessity for all such who are successful in the eyes of the Lord.

The minister needs to be conscious of his position and condition before God. According to nature we were "enemies," "without strength," "aliens," "having a darkened understanding." "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved)."

Every minister should be able to give a clear, ringing testimony to the effect that he is "a sinner saved by grace." Unless we realize keenly what we were, and what we have become, it is hardly likely that we will have a testimony for Christ that will warm any heart that is chilled by unbelief and crippled by sin. Through the atonement of Christ we have become reconciled to God, our understanding has become enlightened, hope has been begotten again within, condemnation has been lifted, and we have become "fellow citizens with the saints, and of the household of God."

Real salvation brings peace to the soul and victory to daily life. Every preacher needs to be a living exponent of the saving and keeping power of God as he moves in and out among men. The Christian minister should so live that he would have no need to apologize for unbecoming habits or questionable conduct. If we are "kept by the power of God," He is able to give us victory over the things and experiences that bring discredit to the Gospel of Christ and cause the weak to stumble. *Brother, are you living a victorious life?* You cannot preach victory unless you are a living witness to its reality and possibility. Any minister's life that brings discredit to the cause of Christ, hinders the unsaved from confessing their Savior, and is a constant grief and humiliation to the brotherhood, certainly does not exhibit the elements of a true Christian experience.

2. Experience as a Worker

There is no instance recorded in the Bible where the Lord called inexperienced men to represent Him. "Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil." "And let these also first be proved." "Lay hands suddenly on no man." The qualifications called for in the Bible presuppose experience. When the seven were chosen, the qualifications stated were honesty, a good report, fullness of the Holy Ghost. An idle and inactive believer (if there are such) would never manifest these Christian characteristics. It is true that men may not have had much experience in public work before they are called, but contact with the world, the flesh, and the devil, in all walks of life are sufficient to bring out the sterling qualities that God looks for in men who are to represent Him in the world. In the former discussion, faithfulness was emphasized. There are two outstanding qualifications of the ministry given in II Tim. 2:2; namely, FAITHFULNESS and ABILITY. *Faithfulness involves an experience with God; ability, experience with men*—whereby it is demonstrated that the one called to the work of the ministry will be able to impart God's truth to others. The Christian Church will suffer less with faithful men who are only moderately qualified to teach others, than with men of great ability who are not faithful. God has joined *faithfulness* and *ability* together, however, and the Christian Church should be careful never to separate them.

3. Home Environments

Timothy came from a home environment that exerted a noble influence upon him. Blessed is the minister who has come from such a home. More blessed still is the minister who has a home of his own like Timothy's. As we look up the record of this godly home, we find that the "unfeigned faith" possessed by Timothy was first in evidence in the grandmother and then in the mother. In this home, children were taught the Holy Scriptures from their youth. "Evil men and seducers shall wax worse and worse, deceived and being deceived. But continue thou in the things which thou hast learned."

The Word of God is the only antidote for worldliness and religious error. Home environment will have a great deal to do with the effectiveness of the minister's message. Family worship needs to be a regular practice, and children need to be given Biblical training and discipline. Many a good preacher has had the edge of his message dulled by poor examples on the part of his wife or children. The minister as the head of the home is responsible to God to maintain such an atmosphere as will commend the Gospel of Christ to others through the home influences.

The minister is idealized by many members in his congregation. Ministerial residences should be examples of modesty, simplicity, and economy. The same should be said of the furnishing of the home. Ministers must know the worth of a dollar. Brother, do you know the meaning of self-denial for the cause of Christ and the Church?

Let every member of a minister's home realize the extent of his influence by word and life, and know that he has a responsibility before God, because it lies in his power to help materially in the success of a minister's messages and influence.

4. The Preacher's Library

It is not necessary to have a large number of books in order to have a good working library. Such a library is a matter of careful selection and choice. One good book on a given subject will likely be sufficient for the young minister who is just starting out. May we suggest that an effort be made to get a balanced library as soon as possible. An attempt will be made to suggest a book or two on various subjects that come within the range of the study and work of a minister. It is better to have a dozen books covering as many subjects, than to have a dozen books covering but one or two subjects. Of course books are like men. They have their faults. The only faultless book is the Bible. On the other hand, as we learn from men, so we are able also to learn from their books.

Every minister should possess an English Bible with legible type, printed in the Authorized Version, as his working Bible in public. The Authorized Version is recommended for the reason that it is the accepted version of the common people. To use a different version often creates confusion.

If the minister is unable to read any languages other than the English, he will find it helpful in his study to purchase a copy of the American Revised Version, or Weymouth's Modern Speech New Testament, for the purpose of comparison. Many of the later individual translations are the work of modernists and are not nearly as reliable as the two named. If able to read some languages besides English, it will be helpful to procure a copy of the Scriptures in the languages he can use for the purpose of comparison.

Following will be found a list of subjects that bear on the work of the minister. The first book mentioned under a given subject will generally be more of an elementary work than the second or third named.

Concordances:

Walker's Comprehensive Concordance is an excellent work containing 50,000 more references than Cruden's and better classified. *Young's Analytical Concordance* gives the Hebrew and Greek originals that are translated into English. This concordance is very helpful, giving all that Walker's contains, and traces the English words to their original, in addition. *Strong's Exhaustive Concordance* is a similar work with a different arrangement of material. A knowledge of original languages is not necessary in order to use these books effectively.

Commentaries:

Commentary of the Old and New Testaments by Jamieson-Fausset-Brown or *The Bible Commentary* by Dummelow, are both one-volume commentaries, the former being the older and doubtless the better of the two. *Commentary of the Bible* by Matthew Henry (six volumes) is a standard work, but a bit tedious. *Butler's Bible Work* (eleven volumes) is one of the finest combinations in the way of a Bible help that the writer knows of. It is devotional, expositional, and informational. It is expensive when purchased new, but can frequently be obtained through the second-hand book department of the Mennonite Publishing House at a very reasonable price. Commentaries on single books of the Bible are often necessary when an extended study is planned for some individual book of the Bible, and they can likewise be obtained second-hand in many instances.

Bible Doctrine:

Doctrines of the Bible, published by Mennonite Publishing House, and *Great Doctrines of the Bible* by Wm. Evans, and Torrey's *What the Bible Teaches,* are excellent works. More advanced works are *Outlines of Christian Doctrine* by Pardington, or *Christian Theology* (two volumes) by Valentine.

Bible Introduction:

Book of Books by Wm. Evans. *Cyclopaedic Handbook to the Bible* by Angus-Green. *Old Testament Introduction* by Raven, and *Introduction to the New Testament* by Kerr.

Bible Dictionary or Bible Encyclopaedia:

Dictionary of the Bible by Davis; a good one-volume work. *Bible Cyclopaedia* by Fausset is another good one-volume work. *Popular and Critical Encyclopaedia,* edited by Fallows (three volumes), is an excellent work. Costly when purchased new, but can usually be obtained at a very reasonable price in good second-hand condition. *The International*

Standard Bible Encyclopaedia, edited by Prof. Orr, is the most recent and greatest work of its kind (Five volumes). It is generally true to the orthodox faith, being classed as a fundamentalist work, although it contains a few discords. Often obtainable second-hand.

Practical Christian Work:

How to Work for Christ, by Torrey. Contains three books in one. One part is devoted to "Personal Soul-Winning;" part two to "Methods of Christian Work;" part three deals with "Preparation of Sermons, Bible Readings and Outlines." Indispensable to the young preacher.

Homiletics (Preaching):

How to Work for Christ, by Torrey. Described above. *Preparation and Delivery of Sermons,* by Broadus, is an old and standard work. *The Ideal Ministry,* by Johnson, is very helpful and inspiring.

Inspiration of the Bible:

Theopneustia by Gaussen is the most outstanding work on this important subject. *Revelation and Inspiration,* by Warfield, is excellent, but makes heavier reading and study.

Christ in the Old Testament:

Christ in all the Scriptures by A. M. Hodgkin is full of suggestions and soul-food.

Christian Evidences:

Many Infallible Proofs, by A. T. Pierson; *Christian Evidences,* by Keyser.

Christian and General Ethics:

A Manual of Christian Ethics, and *A System of General Ethics,* by Keyser.

Church History:

The Growth of the Christian Church, by Nichols. *History of the Christian Church,* by Fisher.

Bible Outlines:

The Christian Worker's Manual, by Miller, or *Outline Bible Studies,* by Frost.

Bible Customs:

Orientalisms in Bible Lands, by Rice. *Biblical Antiquities,* by Bissell.

Theism:

A System of Natural Theism, by Keyser.

Archaeology:

Archeology of the Bible, by Barton. *Recent Archeological Discoveries,* by Cobern. Also works by Kyle and Sayce.

History of the English Bible:

Ancestry of the English Bible, by Ira M. Price.

Bible History and Geography:

Outlines of Bible History, by Dean and *Bible Atlas,* by Hurlbut. The Atlas is unexcelled for the study of geography. *Bible History,* by Blaikie. *Old and New Testament History,* by MacClear (two volumes).

History of Missions:

The Progress of World Wide Missions, by Glover.

History of Religions:

Present Day Religions, by J. D. Charles; *Comparative Religions,* by Kellogg.

Modernism:

Modern Religious Liberalism, by Horsch; *Christianity and Liberalism,* by Machen.

Devotional Study of Old and New Testament Historical Passages:

Bishop Hall's Contemplations of the Old and New Testaments. An old work and only available, second-hand. Spurgeon said: "If its price were raised in proportion to its real value, it would become one of the most costly books extant."

Prayer:

Power of Prayer and Prayer of Power, by Torrey; *With Christ in the School of Prayer,* by Murray.

Life of Christ:

Life of Christ, by Stalker; *Modern Student's Life of Christ,* by Vollmer.

Evolution:

Problem of Origins, by Keyser; *Bankruptcy of Evolution,* by Morton; *Evolution at the Bar,* by Mauro.

Synthetic Bible Study:

Synthetic Bible Studies, by James M. Gray.

5. GENERAL FUND OF INFORMATION

The minister of the Gospel is supposed to *know.* The rebuff that honest inquirers have suffered at the hands of some ministers is nothing less than shameful. In these days of running to and fro—days of the telephone, telegraph, radio, airplane, and automobile—the average civilian comes in contact with problems that our grandfathers never had to encounter. The minister as a spiritual adviser can expect to be interrogated along almost any line. *A good knowledge of the Bible, of course, comes first.* Many problems can be satisfactorily answered, and all can be truly solved in the light of God's Word. *The Book of God should be the minister's daily companion.* It is as necessary to spiritual life and health as natural food to the body.

Personal observation and personal experience contribute largely to a minister's fund of information. A minister needs to have his eyes and ears open at all times. Both observation and experience are decisive factors in the solution of other people's problems. The minister needs to use his library. Others before him have wrestled with similar problems. A balanced library brings to its owner information on almost any subject or topic that may arise.

While a minister cannot afford to spend much time reading a newspaper, yet access to a paper that gives the gist of world events is very helpful. No preacher should ever make the mistake of thinking he must preach current events, but rather that he should be informed so that like a faithful watchman (Ezek. 33:1-16) he may be able to give the alarm when he sees the enemy coming in to destroy. While principles are eternal and never change, yet their presentation does change with the times. A general fund of information is therefore necessary to the minister of the Gospel so that he may be of greatest service to the Lord's people. Current issues must be met intelligently if they are to be met effectually.

6. The Scrapbook

Getting a general fund of information is one thing. To have this information accessible and usable is another. The average minister cannot afford to throw his information and clippings all together in a single box or drawer. The particular information that he may want next time will likely be in the bottom of the box. Loss of time and much irritation may become the lot of him who has neglected to organize his material.

The scrapbook is one of the favorite methods used to preserve valuable material. Procure some book that is well bound. Cut out enough pages to allow material to be pasted on the pages that remain until the scrapbook is again back to its original thickness. Perhaps a number of such books, holding material on different subjects would be the ideal. Blank form books made especially for scrapbook purposes can also be purchased.

Another method of preserving material will be found in the loose-leaf notebooks. This requires more writing, although material could be pasted on the loose leaves also. A notebook has the advantage over the scrapbook in this that it is possible to place a patent index within. It is possible, however, to make a table of contents for a scrapbook that will make the material readily accessible.

Perhaps the most practical and least expensive method of preserving helpful information is found in the envelope system. Catalogue or No. 10 envelopes can be secured and placed in a drawer to be filled with notes, clippings, and other useful material as it is discovered. In looking over the envelope system for filing material as used by a minister, the writer noticed envelopes with titles as follows:

Good Books
Orthodoxy
Concerning God
Concerning Christ
Bible Conference Programs
Pointed Tracts
Various Isms
Saloons and Intemperance
Baptism—Communion
Statistics
Giving—Money—Wealth
The Holy Spirit
Victorious Life
Sermon Suggestions
New Sermon Material
Tobacco
Hell—Russellism
Spiritual Illiteracy
Future Life
Fundamentalism
Israel, or the Jews
Inspiration of Scripture
Sex Information
Secret Societies
Funeral Occasions
Missionary Information
Prayer
Different Problems
Difficult Passages of Scripture
Modernism
Roman Catholicism
Nonresistance
The Sunday School
Miscellaneous Clippings

God is "a God of order." Why should not His servants be orderly and systematic in the arrangement of work and the filing away of material for ready use? The last-named system requires little time to operate, if the filing away is done as the information accumulates. The information in this system is always at hand, grouped, separated, and ready to use.

7. Support of the Brotherhood

Moses was at his best when he had Aaron and Hur by his side, ready to hold up his hands when difficulties arose or hard fought battles were at hand. Where the minister has the loyal support of his members who are ready to follow him in maintaining scriptural discipline in the Church, to see to it that cramped financial circumstances do not hamper him in doing his best for the congregation, to encourage him by regular attendance at public services and active work in promoting the activities of the Church, to lend a helping hand in supplying the wants of the needy and in carrying the light of the Gospel into neglected places within reach of the congregation, he has an asset that will aid him mightily in promoting the interests of the Kingdom.

8. "White Hot for God"

This is not a quotation from Scripture, but the thought is quite prominent in Bible standards held forth for God's ministers. Rev. 3:15 suggests this subdivision of this chapter. There are too many people, including some preachers, whose labors for the Lord suggest the expression made by the people of Malachi's day: "Behold, what a weariness is it!" Such an attitude invites defeat. With lukewarmness go inactivity, indifference, failure to exercise Gospel discipline, loss of the warning note, a fruitless ministry. It is the man who is "white hot for God" that surmounts difficulties, overcomes obstacles, accomplishes the "impossible," turns defeat into victory, wins souls for God, encourages the down-hearted, and at the end of life's conflict goes home in triumph to wear the everlasting crown as his eternal reward. Wanted, in every community, men and women, preachers and laymen, soldiers of the Cross, who are "white hot for God."

CHAPTER III

THE PASTOR AND HIS CONGREGATION

Listen, fellow preachers, Paul is talking about us.

Writing to the Hebrews he says, "Obey them that have the rule over you" (how we delight to hear something like that!) "for they watch for your souls, as they that must give account." That last statement is true of every faithful overseer—does it also correctly describe our attitude and record?

"They watch for your souls, *as they that must give account,"* is a correct and accurate portrayal of the care which every faithful pastor has for his congregation. Given a congregation of a hundred members, for instance, there are a hundred souls whose interests he is called to guard, who through proper safeguarding and feeding are to be kept in healthful, growing, going condition. Going into greater details concerning the

PASTOR'S DUTIES AND RELATIONSHIP

toward his congregation, the following are among the things that come to our notice:

1. *Vigilant Oversight.*—"They watch for your souls," suggests this. In Paul's farewell address to the elders of Ephesus he admonishes them to "take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." Every overseer has a personal, individual responsibility for every member under his charge, not one of whom should be neglected or allowed to go astray, if it is humanly possible to prevent it.

2. *The Personal Touch.*—But a minister should do more than watch. He needs to keep in personal touch with every member. There are two reasons why he should: (1) It enables him to do more intelligent watching than he could otherwise, and (2) it makes him a more helpful counsellor and leader. Too often the pastor fails because there is too much distance between him and his members. How to get this personal touch, we shall notice later on.

3. *An "Ensample."*—The only difference between a preacher and a lay member is (or at least ought to be) a difference between positions in the Church. In all other respects they should be alike, on the same level, the minister having a taste of the same problems that the members have because he engages in similar pursuits and therefore from experience knows the trials of the rank and file of the people. It is thus that he has an opportunity—not as a superman but as a fellow member with themselves—to set a real example in meeting the issues of life and showing his people by example how to overcome them. In home life, in business life, in social life, in church life, in community life, in personal appearance, in sympathetic support of the poor and needy, in faithful testimony, in everything pertaining to life and godliness, in personal work among both saved and unsaved people, will the pastor thus have an opportunity to set a proper example to his fellow members. There is no sense in which there should be "a middle wall of partition" between the pastor and his people. If the influence of our example does not tend to lift the membership to a higher plane of living, we are betraying a sacred trust, missing a golden opportunity.

4. *Leadership.*—A right example qualifies him to become the right kind of leader of his people. He can

thus say with Paul, "Be ye followers of me, even as I also am of our Lord Jesus Christ." He is a leader in this sense only: at the head of the flock, leading his people in following after the leadership of Jesus Christ the great "Shepherd and Bishop of our souls." The best that can be said of such leadership is that it takes his people into the place where it can be truthfully said of them that their "life is hid with Christ in God."

5. *Visitation Work.*—There can be no efficient leadership without maintaining a close personal touch with the people who are to be led. And this close personal touch can be maintained only where there is frequent and faithful visitation work done. "Too much time?" do you say? Think a little. Suppose you would average one home a week, in the course of a year you would have visited the homes of all the members in a congregation of average size. And where there are several preachers and deacons in the congregation, it simplifies still more the problem of finding time for visitation work. The poor, the sick, the aged, the infirm, the distressed, the burden bearer, the backslider, the convert, the young disciple, as well as all parents in the community, should have in the minister a sympathizing and helpful friend, ready to lend a helping hand whenever needed, thus fulfilling "the law of Christ" as mentioned in Gal. 6:2.

6. *Feeding the Flock.*—This phase of the minister's work is referred to frequently in Scripture. In the feeding of the natural flock we have an apt illustration of what is needed to keep a congregation in proper spiritual condition. They must be fed regularly, intelligently, with the right kind of food, and in proper proportions. This means thoughtfulness, prayer, a proper

knowledge of the Word, a proper understanding of the condition and needs of the congregation, faithful sermon preparation, and a proper relationship to God and man on the part of the one who has been divinely set apart to do the feeding. While perhaps the greater part of this feeding is done from the pulpit, much of it may (and should) be done in the home, during personal contacts in social and business life, in cottage meetings, in the Sunday school and young people's meetings, and wherever there is opportunity.

7. *Discipline.*—The idea that the minister's duty is done when he has discharged his duty of faithful preaching is erroneous. To him belongs the responsibility of leadership in maintaining Gospel discipline. The good need to be encouraged, the wayward need to be restrained, the incorrigibly impenitent transgressor needs to be expelled. The burden bearers need to be encouraged and helped, the weak need to be strengthened, the weary need to be refreshed or shown how to rest, the unruly need to be warned, the indifferent need to be revived, the ignorant need to be enlightened, the discouraged need to be lifted up with hope and cheer; and all need to be kept in proper frame of mind and heart by continual spiritual nourishment, Christian fellowship, and useful employment temporally and spiritually. The overseer who succeeds in having such conditions prevail in his congregation at all times has done a good work. Then there are

Other Helps

in keeping the congregation in prime, wholesome condition. Let us name a few of them:

1. *Coöperation between Pastor and Others in Positions of Responsibility.*

There is not a single activity in the Church that ought not to have the pastor's help and supervision. True, the superintendent and teacher in the Sunday school, the leader in the young people's meeting and other religious meetings, the trustees, choristers, ushers, and janitors, and others in position of leadership should all feel that the responsibility for faithful and efficient conduct of their offices rests upon them as officials; yet at the same time each of them may be helped in their respective duties and the work of the entire congregation kept unified and mutually strengthened by a close, brotherly coöperation between pastor and people. There is not a line of activities in the congregation that should be undertaken without his counsel and approval, and not have his personal supervision and active support. The highest interests of the congregation demand it.

2. *Safeguarding the Social Activities of the Young People.*

It has well been said that the social activities of our young people need direction rather than suppression. When God said, "It is not good that the man should be alone," He struck one of the mainsprings of practical life. God created us sociable beings, and this part of us should be developed as much as any other God-given part of our being. But encouraging the social life is one thing, and encouraging that which vitiates it is quite another thing. There is no sense in taking it for granted that religion must be barred from social gatherings; neither is it true that there can be no pleasure where there is no foolishness or ungodliness. Let the minister marshal the forces of the Church most directly interested in this matter to the end that Christian standards — purity, modesty, chaste conversation, character-building influences—may be dominant in the social life of our young people, and Christian sociability will be found to be an asset rather than a liability in the life of our young people and of the Church. Say to our young people, "Keep thyself pure"—and then do your best to help them shape their activities and expend their energies in a way that will not only promote purity among them but also among all those over whom they have an influence. Let Gospel standards be encouraged and maintained in the social life and activities of our young people, and the most satisfied class among us will be that of the young people themselves.

3. *Avoiding Entangling Alliances.*

When Paul wrote, "Be ye not unequally yoked together with unbelievers," he touched one of the most vital principles affecting our Christian living. On another occasion he said, "No man that warreth entangleth himself with the affairs of this life." Christian freedom demands that both ministry and laity keep themselves free from the yoke of bondage in which believer and unbeliever are unequally yoked together in business or social life, in marriage relationships, in the secret lodge, in politics, or in any other tie in which the conscience or liberty or action on the part of Christian people is restrained. In this the minister should set the example, and by faithful teaching keep the membership fully enlightened—thus fostering the idea that not only ministers but the entire membership should keep themselves "unspotted from the world."

4. *Promoting the Spirit of Good Will.*

The message of the heavenly host, on the occasion of Christ's coming to earth, was, "Glory to God in the highest, and on earth peace, *good will* toward men."

With this agrees the exhortation of Paul: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Where good will exists between ministry and laity the problem of discipline is reduced to a minimum and the membership is in a more receptive mood to hear the messages of truth. Even rebuke sinks deepest when administered in love. "See that ye love one another with a pure heart fervently."

5. *Giving "Attendance to Reading."*

This advice includes two things: (1) Form the reading habit. (2) Be careful and judicious in the selection of your reading material. If "reading maketh a full man," be careful to be filled with the right kind of material. The minister who spends much time before an open Bible, who keeps in touch with the work and progress of the Church by faithfully reading its literature, who keeps posted as to the issues of the times and the needs of his congregation, is in much better shape to keep his congregation properly fed and enlightened than is the minister who neglects his opportunity for reading. Likewise the members of the congregation should be encouraged to form the reading habit and taught to discriminate between the good and the bad, between the helpful and the destructive, between the purifying and the corrupting, between that which satisfies the soul and that which pollutes the mind and heart. See that the literature in home and Church is of the purest and best, the most wholesome and instructive and edifying, there is to be had.

6. *Cultivating a Habit of Thrift and Common Honesty.*

Perhaps we should head this paragraph with a "last but not least." Be that as it may, the thought is at least worth noticing. It belongs to practical Christianity, on the part of both ministry and laity. And in this as well as in all other things it behooves our spiritual leaders to be examples worthy for others to follow. Not infrequently you hear of otherwise noble examples becoming hopelessly involved financially and taking an attitude toward their creditors which makes others question their honesty or integrity. Now it is neither a crime nor a sin to become involved in debt—provided we committed neither a crime nor a sin in becoming thus involved. Unforeseen reverses sometimes overtake the best of people—but when we are thus overtaken we should meet our creditors frankly and honestly, tell them our exact circumstances and seek their counsels as to what is best to be done under the circumstances, and never try to dodge either creditors or debts, holding the last penny in our possession at their disposal. It is the only honest way out of a bad financial situation. Not only for their own sakes, but for the sake of the Cause to which they have dedicated their lives, spiritual leaders can not afford to attempt to dodge their financial obligations. "Let your light shine," refers to financial dealings as well as to all other things. Severe financial straits can often be averted by a fixed policy never to borrow a cent unless we are morally certain at the time that we will be able to meet the obligation when the note becomes due; also by making it the rule to live within our means and to practice thrift and economy before becoming involved.

THE CONGREGATION

While much of the responsibility for maintaining proper conditions in the congregation rests upon the ministry, the laity need to feel that part of it rests upon them. It takes the hearty support and coöperation of the congregation to make the work of the ministry effective. That congregation helps itself most that gives its faithful leaders the most hearty support. It was only while Aaron and Hur held up the hands of Moses that Israel prevailed over Amalek. It is only when the congregation makes it possible for the minister to do his best for the congregation that the congregation profits to the greatest extent from his services. If Paul were present to-day he would probably bring the ministry and the laity together, having them face each other and thoughtfully and considerately survey each other's possibilities and needs, and then say to them:

"*Bear ye one another's burdens, and so fulfill the law of Christ.*"

CHAPTER IV

THE GOSPEL MESSAGE

The text for this message may be found in Matthew 28:18-20.

> **"And Jesus came and spake unto them, saying,**
> **"All power is given unto me in heaven and in earth.**
> **"Go ye therefore, and teach all nations,**
> **"Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**
> **"Teaching them to observe all things whatsoever I have commanded you: and,**
> **"Lo, I am with you alway, even unto the end of the world. Amen."**

That was a happy thought which gave to this command the name of "The Great Commission," for such it really is—great in every way you want to take it. It is the battle-cry of every live church, the last will and testament of the risen Christ, now about to take His triumphant and majestic flight to glory. The things herein enumerated constitute

THE PRIME ESSENTIALS

to every message meriting the name of "Gospel message." Let us notice them briefly:

1. It is the message of divine authorization and of power. *"All* POWER *is given unto me in heaven and in earth,"* said our Lord. It serves notice on the disciples of Christ that they need not hesitate to take this Great Commission seriously, for it was given by One who had the authority to promulgate it and the power to back it

up. In the proper spirit did Paul assert his confidence in this message afterwards, when he said: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth" (Rom. 1:16).

2. It is a message intended for every clime and age. *"Teach all nations,"* in Matthew 28:19 is the same as *"every creature,"* in Mark 16:15. Jesus died that *all the world* might be saved, and *all the world should* know of the salvation which He came to bring. The remarkable thing about this message is that it fits the needs of every human soul, in every clime, under all conditions, in every age. Let us never make excuses for not doing more until we have done all that lies within our power to do in the way of obeying this great commandment. The *whole Gospel* for the *whole world* in this *present* generation, should be the aim of the Church in *every age.*

3. Not one jot or tittle of this entire message should be neglected. *"Teaching them to observe all things whatsoever I have commanded you,"* is the divine requirement. Many who grow enthusiastic when *"all nations"* is the theme show only a passive interest when "all things" is under consideration. Every faithful public servant of many years' experience should be able to say with Paul, "I have not shunned to declare unto you *all* the counsel of God" (Acts 20:27). The Gospel message includes "all things whatsoever" our Lord commanded —Christian duties, ordinances, restrictions, etc.—and no message is complete that does not ring true to the standard of perfect obedience to our Lord and Master. There are no "non-essentials" in the Gospel of Christ. Every part of it has something in it that is vital to the life and welfare of the child of God.

4. The bearer of the Gospel message is assured of the continual presence and sustaining grace and power of our Lord Jesus Christ. *"Lo, I am with you alway, even unto the end of the world."* He assures us that "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). It brings us back to the first assurance connected with this text, in which Christ gives us a declaration of His power. And when we lay hold on this power we can say with Paul, "I can do all things through Christ which strengtheneth me" (Phil. 4:9). Not merely in apostolic times, not only during times of great revivals, not alone where mighty men are found who can "speak with the tongue of men and of angels," but "alway, even unto the end of the world," is the personal presence of Jesus Christ assured to the faithful messenger of the Cross.

Summarizing these prime essentials, we recognize what are sometimes referred to as "the four alls of the Great Commission;" namely, (1) *"All* power," belonging to and conferred by the author of the Gospel; (2) *"all* nations," in every clime and age, to whom this Gospel message is to be brought; (3) *"all* things whatsoever," belonging to the Gospel of Christ, not one to be omitted or neglected; "*al*way—even unto the end of the world."

THE SECRET OF POWER

Other things being equal, the more Gospel a man gets into his message, the greater the power of that message. Eloquence, scholarship, intelligence, amiability, logic, reason, tactfulness, personal magnetism, etc., all have their place in the delivery of public messages; but none of them can by any means be a substitute for the Gospel of Christ when it comes to real soul-saving power in reaching men and bringing them to Christ. Why?

A few glimpses into Scripture enlighten us as to the reason for this power:

> **The WORD of God is quick and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.—Heb. 4:12.**
>
> **I am not ashamed of the GOSPEL of Christ, for it is the power of God unto salvation.—Rom. 1:16.**
>
> **In Christ Jesus I have begotten you through the GOSPEL.—I Cor. 4:15.**
>
> **Sanctify them through thy truth: thy WORD is truth.—Jno. 17:17.**
>
> **The TRUTH shall make you free.—Jno. 8:32.**

Here are a few among many testimonies pointing to the power of the Gospel. Whoever makes this the live feature of the public message has found the secret of power. Much of the present-day preaching is without power, because it has so little of the old-fashioned Gospel of Jesus Christ in it. We often hear people talk of revivals and express the wish that a revival wave of old-time power might again sweep over the nations. Let the Gospel of Jesus Christ be preached in its entirety by enough Spirit-filled men who are burdened for the salvation of the lost to make the power of this message felt by the masses, and the revival will come.

Present-day Need for the Gospel Message

That there is an urgent need for the Gospel message, delivered "in demonstration of the Spirit and of power," there can be no question. On the one hand we see the loving Savior who gave His life as a ransom for the salvation of "whosoever believeth," while on the other hand is a sin-sick world (millions of whom have not even heard of the Christ who came to save them) that is doomed to suffer the pangs of an endless hell unless the Gospel is brought to them in its fullness, purity, and power. There is no other message that can change this sin-sick world into a world of saved people rejoicing in the God of their salvation, save this message which Jesus Christ commissioned the Church to bring to "all nations," "to every creature." Let it be heralded from every pulpit and platform, testified to in every home and school, sent forth by tongue and pen, exemplified in the daily lives of all who profess to believe in Jesus, Gospel witnesses sent to "the uttermost part of the earth," until every intelligent man, woman, and child on the face of the globe will have heard "the good tidings of great joy, which shall be to all people."

Men have marveled at the lack of faith now existing in the world to-day, even among many churches. Materialism has gripped the world as a whole, even as Modernism holds many churches and most of the higher institutions of learning in its sway. What we need to-day is a revival of the old-fashioned preaching of the soul-saving Gospel, even as it was heard in the days of the apostles, in Reformation times, and in all other times of general revival waves which swept multitudes into the Kingdom. Scriptural indoctrination, one of the greatest needs of to-day, is possible only when the Gospel of Christ in its purity is found to permeate the Church and home and school, to mould social and business life; is accepted at its face value, and put into practice by those who profess to believe it.

Finally, there is need for the Gospel message to-day, for the signs of the times indicate that we are nearing the time when Jesus Christ is coming again, as prophesied in Matthew 24, I Thess. 4:13-16, I Tim. 4:1-10, and other scriptures. In the language of our Lord, "The night cometh, when no man can work." Let us be diligent in publishing the news of salvation, to the end that the greatest number of souls may be won while there is still opportunity.

THE MESSAGE AND THE MESSAGE-BEARER

There is such a close connection between the two that for practical purposes one can not well be considered without the other. We want to emphasize the importance of making every pulpit message a real Gospel message, because:

1. "The Gospel of Christ . . . is the power of God unto salvation."

2. The world can not be saved without it. Rom. 10:10-17.

3. There is no real substitute for the Gospel of Christ as a drawing power.

4. Leanness of soul invariably follows where Gospel services degenerate into mere lectures or entertainments; and under such circumstances the Church degenerates into a mere social club, and world betterment rather than genuine salvation becomes the goal of Christian endeavor.

So we can not well over-emphasize the importance of making the Gospel of Christ the central theme of every Gospel message. But all this is an idle dream and a mere fanciful theory unless the messenger is in full sympathy with this kind of a message. Where the Gospel minister falls short of and steps aside from the Gospel standard it means that either his preaching is unscriptural or is so formal that it has no life in it. So long as the message-bearer is a man of real heart experience

—is Spirit-filled, sound in the faith, loyal to Christ and the Church, burdened for the salvation of the lost, "white hot for God," and "able to teach others also"—we need have no fears concerning the quality of his message. Taking it as a matter of course that only a full-Gospel message should be tolerated in any Christian church, let every church lend itself prayerfully and thoughtfully and faithfully to the task of keeping every pulpit filled with a full-Gospel preacher, as many schools as possible put in charge of orthodox Christian teachers, and every Christian home blessed under the leadership of God-fearing parents.

CHAPTER V

BIBLICAL INSTRUCTIONS FOR GOD'S MESSENGERS

At a certain conference, a number of years ago, a young minister testified, in substance, as follows: "I can scarcely realize the change that has come over me during the past few years. I am not quite used to sitting in the pulpit and looking at the congregation. I am turned around. And with my change in positions there has often come a change in viewpoint on many of the issues and problems of the Church."

That was a young man, in the early years of his ministry. His testimony voices the experience of all who from the beginning have taken their ministry seriously. And whether young or old, or in middle life, every minister of the Gospel owes it as a duty to God and man to make the most of his opportunities in the pulpit. To the end that our pulpit messages may mean most for the cause of Christ and the Church, may we prayerfully consider a few helpful admonitions found in God's Word:

1. *"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."*

In other words, "Make full proof of thy ministry;" make the most of your opportunity as God's chosen one to minister to His flock. Show by your life that you are conscious of the responsibility resting upon you, and that through prayer, Bible study, thoughtful application to duty, doing "the work of an evangelist" and faithfully feeding the flock, you are alive to your opportunities and to the importance of making the most of them.

2. *"Preach the Word."*

That is the preacher's principal business. In these days, when many preachers preach about other things more often than they expound the Word, this admonition of Paul to Timothy needs special emphasis. Weather, science, social uplift, and other things which form the major part of some preachers' messages, are permissible only as they have a direct bearing upon the Gospel message. The pulpit is associated with too many sacred memories, dedicated to too sacred a cause, ever to be prostituted for purposes of "science falsely so-called," foolishness, political propaganda, or to be used for anything else aside from preaching the pure Word of God.

3. *"Feed the flock of God."*

The wise shepherd studies the needs of his flock and supplies the kind of food which he believes to be most nourishing and healthful. That is the problem of every undershepherd in the Church. This includes of necessity the matter of keeping in close touch with every member, that the supplying of nourishing food may be done with accurate knowledge of the needs of the membership. It is the well-fed flock that gives the shepherd least trouble. And while we are considering the matter of feeding the flock of God, let us not forget the "much people" who are not yet in the fold but who may be reached and gathered in through proper living and leadership and preaching on the part of God's ministers.

4. *"Keep thyself pure."*

You have heard it said of faithful preachers, "That man's life preaches louder than his sermons;" and of those of shady life, "It is a pity that his life does not conform to his preaching." For the minister there are few admonitions more important than "KEEP THYSELF PURE"—pure doctrine, pure thought, pure affections, pure social relations, pure speech, purely scriptural business methods, pure religion. In the language of inspiration, "Be thou an example of the believer . . . in purity." It adds to the forcefulness and effectiveness of your preaching.

5. *"Let this mind be in you, which was also in Christ Jesus who . . . made himself of no reputation."*

While "a good name is rather to be chosen than great riches," a really good name is possible only when our "life is hid with Christ in God." We have a good illustration in the life of King Saul. While he was little in his own eyes he won mighty victories for God, brought glory to His name, and prosperity to his people. But when his heart was lifted up in pride because of his achievements, he lost the favor of God and finally went down in defeat and lasting shame. When the "Big *I*" gets into our cranium it means goodbye to usefulness as a servant of God—unless, by the grace of God, we are brought back to humility. You with others may think yourself to be talented, eloquent, witty, and wise; and as you thus fall in love with yourself and admire your own greatness, you are sure to lose your power and favor with God. The hardest thing for the average man to bear is popularity, and one of the most annoying hindrances to any preacher is the thought that he has a reputation to sustain. Brother, if your reputation is right with God, you need not worry over your reputation among men. Read II Tim. 2:15 and Phil. 2:5-11.

6. *"Be instant in season, out of season."*

This is another way of saying that you want to be about your Father's business *at all times*. Did you ever notice that at times you took greater interest in your preaching than you did at other times? that you put forth greater efforts during times of revival than at other times? that you made tremendous efforts in preparing for special occasions and almost no preparation for your sermons when you thought that there would be only an ordinary crowd to hear you? Now read again the admonition that stands at the head of this paragraph. Take God literally at His Word, be wide-awake in your attitude and continue faithfully on the job. After a time you will realize that your church activities have blossomed into an evergreen evangelism.

7. *"Reprove, rebuke, exhort with all longsuffering and doctrine."*

We should get the latter part of this admonition into our system before we attempt to obey the first part; for then our reproofs will be all the more piercing and powerful because of their tenderness. But as long as we are in a sinful world, and have to do with imperfect people, we *must* rebuke sin, especially the sins prevailing in our home community. No faithful watchman should shirk this responsibility. "Faithful are the wounds of a friend."

8. *"Speak as the oracles of God."*

The minister of the Gospel is God's mouthpiece for his congregation. Just as distinctly as was Paul the chosen of God to bear His name before many people, giving to his people "the commandments of God," is the minister or servant of his congregation "a chosen vessel" unto God to bear His name before the congregation to which he is called to minister. This view of our position will help us to feel our responsibility more keenly and deepen our burden to preach the everlasting Gospel in its purity and completeness, just as God would have us do. Our pulpit messages, if they are what they ought to be, are not ours but God's.

9. *"Be filled with the Spirit."*

It is the secret of pulpit power. Without it you may, perhaps, charm your audience with the grace of oratory, impress them with the profundity of your intellectuality, and even make a favorable impression regarding your sincerity; but none of these powers can ever reach and move the soul as does the power of the Spirit-filled messenger of the truth whose fervor is Heaven-born and Spirit-directed. In this connection we may add that as a rule no manuscript should ever come in to dim the connection between speaker and hearer. The Spirit-filled men who have moved the world and won multitudes for God are the men who, as a rule, have spoken extemporaneously.

10. *"Pray without ceasing."*

This is one of the secrets of the successful ministry. In your daily vocations of life, in your meditations as to what you should feed your flock at the next service, in the preparation of your sermons, in your association and fellowship with your fellowmen in and out of the Church, and finally in the delivery of your messages to men by the power of God, you fail miserably unless you couple all these things with the spirit and practice of prayer. There is life and power in the message that is born of fervent, faithful prayer.

11. *"Not by constraint, but willingly; not for filthy lucre, but of a ready mind."*

Here, in few words, the motives which prompt the faithful messenger of the Cross are set forth. Not because duty or some other motive compels us to preach, not for the financial gain or popularity that may be connected with it, not because of any mercenary or other unworthy motive, but because "the love of Christ constraineth us," because of "a ready mind" consecrated to God and continually upon the altar, the faithful messenger of the Cross goes forth to proclaim the glad tidings of salvation to a lost and dying world. Though at times the struggles are hard and the flesh is impelled to cry out, "Lord, how long!" the man of God goes forth to preach, a volunteer for service, having the single motive of glorifying God and winning souls for His Kingdom.

12. *"You see your calling, brethren."*

We are glad that we can look upon the ministry as a calling rather than as a trade or profession. And the One who has chosen us for this high and holy calling is none other than God Himself. Besides this there are a number of things which we may do. Jesus was a carpenter, most of His disciples were fishermen, Paul was a tent-maker, some preachers to-day are farmers or followers of some other earthly calling. But none of these things can compare with the ministry, which stands in a class by itself, it being a heavenly rather than an earthly calling. These other things we may do, if done to the glory of God and when thereby our ministry is not hindered; but the work of the ministry is especially sacred, because it is a heavenly calling, having to do with the salvation and nurture of human souls. "You see your calling, brethren." Burning with a heavenly zeal, "walk worthy of the vocation wherewith ye are called," preach the Gospel in its purity and completeness, and "neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

CHAPTER VI

SOME COMMON ERRORS TO BE AVOIDED

It is human to be beset with shortcomings. Even after our sins have been blotted out in the blood of Christ, there still remain many imperfections that are the result of sins. After years of faithful living there will probably remain enough imperfections to convince ourselves and others that we are yet human and liable to err.

But that is no reason why we should stumble on through life carelessly, perhaps glorying in our shortcomings. We owe it as a duty to both God and man to live the sinless life, to make an honest effort to get rid of as many of our faults as we can, and when mistakes in our lives become evident, to do our best to overcome them and get rid of them.

In the following paragraphs we shall endeavor to point out a number of common errors into which public speakers have drifted and which (most, if not all) we may, by the grace of God, be able to overcome and avoid. And considering that for the time being we are assuming the role of a critic, for the sake of ourselves and of others we shall list as the first of these errors that of

UNCHARITABLE CRITICISM

Sometimes our criticisms of others' shortcomings lose their power because through lack of charity our words are unmercifully severe. Censoriousness is a fault which puts us into the class of faultfinders rather than helpers. A good rule to bear in mind, when offering adverse criticism, is to consider what we would say (and how we would say it) if the offender were ourselves or some member of our own family. In Christ's illustration of the mote-hunter (Matt. 7:1-3) He gave us something to think about along this line. Gal. 6:1 and Eph. 4:32 are other scriptures to meditate upon as we consider the matter of reproof. It is right to criticise, when done in the spirit of mercy, love, and truth. "Admonish one another daily;" "Ye which are spiritual restore such an one in the spirit of meekness," and similar scriptures are pleas for faithful and constructive criticism.

"Vain Repetitions"

Christ in Matt. 6:7 warns against their use in our prayers. Sometimes we use commendable words—such as "heavenly Father," "dear Lord," "O God," "hear us," "dear Jesus," "we pray Thee," "dear Lord Jesus," etc.—so very often and so mechanically that they become "vain repetitions," uttered as a matter of habit rather than in the spirit of reverence, and thus they cease to be prayers at all. Then in our public speaking it is possible to form the habit of making gestures that detract from rather than add to the force of our messages. For example, a certain minister which the writer used to know had the habit of making a sweeping stroke of his long arm about every other sentence he uttered. In one of his sermons, by actual count, he made several hundred of these gestures, all alike, without any apparent regard to what he was saying or what those gestures were meant to emphasize. That was one case where gestures detracted from rather than added to the force of the sermon. In speech or action, the most graceful language or motions lose their force when repeated too often.

HOBBY-RIDING

belongs to the class of "vain repetitions" that need to be avoided. We once heard of a preacher who had but two subjects to preach upon: Baptism and The Lord's Supper. No matter what text he announced, his hearers could soon tell which of these two sermons he would preach. It is in order to say right here that there is a vast difference between making a specialty of one certain line of teaching and with an array of scripture backing make this special line of teaching impressive, and quite another thing to fall into the rut of riding a certain hobby because the mind runs in a groove and carries the minister "along the line of least resistance." It takes originality and close application to be a specialist on the pulpit or platform, but it takes neither a great amount of intelligence nor of energy to be a hobby-rider.

INACCURACIES

Sometimes the force of a public message is lost through glaring inaccuracies as, for instance, the misquoting of Scripture. A speaker before a large body of Christian workers once made the remark that before him there were less than a half dozen people who could repeat correctly such very familiar scriptures as the twenty-third psalm, the first psalm, and the Lord's Prayer. The correctness of the statement was challenged. Whereupon the speaker called for volunteers to try it. One brother got up, commenced repeating the twenty-third psalm, and got about halfway through before he made a mistake. Nobody else tried it. It is remarkable how seldom any scripture, even among the most familiar ones, is quoted correctly. No wonder that so many Christian people have a clouded idea of Christian doctrine or duty. Again, some one announces, "I want to read a verse which contains language something like the following"—and then proceeds to read the verse word for word as it is. What made him say, "something like," when he knew that he meant to read it exactly as it was? Again, sometimes we err through exaggeration, or through failure to state things exactly as they are because we are not well enough informed, thus unwittingly giving out wrong information. These are but a very few among very many illustrations which show the necessity and the importance of accuracy in making our teaching as efficient and reliable as it ought to be. Exact truth, accurately stated, carries with it a convincing and impressive power that is lacking where accuracy is lost sight of.

Idle Words

These include such things as "vain repetitions," bywords, slang phrases, "white lies," idle gossip, tattling, talking to hear the tongue rattle, and other things that should not be heard in the messages of the sober, truth-loving servant of God. But what we have reference to at this time especially is that of useless words or phrases or expressions heard in many public messages which detract from rather than add to the forcefulness of the message. Our aim should be to use such words only as are necessary for a clear expression of our thoughts. It is safe to say that nine-tenths of such expressions as "I'll declare," "as it were," "undoubtedly," "ah," "eh," and other ejaculations of endless variety could be safely eliminated without detracting from the force of the message. In this class might be included also the mannerisms in speech and action that attract more attention to the speaker than to the message, more attention to the creature than to the Creator.

That Vacant Stare

Sometimes the speaker lifts his eyes heavenward while impressing his hearers with some telling point. That is entirely proper. Sometimes, however, through bashfulness or some other cause, it is not heavenward but ceilingward or floorward or into empty space that the speaker's eyes are turned. That is a habit which should be corrected. Since it is to our people that our messages are supposed to be delivered, such messages will be all the more impressive if we look at the people to whom we are speaking. "Spell-binders" usually have the habit of looking people squarely in the eye. The same cause which lies back of this (sometimes) vacant stare also gives rise to nervous twitches, needlessly handling and replacing of books, turning leaves which need no turning, changing positions, and other things which needlessly divert the attention of the audience from the message. Familiarity with our subject, a forgetting of self, and a burning zeal in the matter of driving the truth home will help us overcome such shortcomings.

"The Big I"

It may be all right to call this "the perpendicular pronoun," but the man afflicted with such "BigItis" is anything but perpendicular in the eyes of God and man. It is said of former President Coolidge that on a certain occasion he delivered a notable address which attracted worldwide attention, and that in the entire message the personal pronoun I was not once used. That is the exact opposite from what is sometimes heard. Too often it is "I," "I," "I," "*I*," "*I*," me and the Lord, all the way through—MYSELF the big hero, overshadowing even the Lord. It is not wrong to use personal illustrations referring to incidents in our own lives, when such illustrations emphasize the truth illustrated rather than magnify the speaker. "The Big I" is never in evidence where the spirit of Phil. 2:5-11 is uppermost in our minds and hearts.

Overconfidence

is a companion error to the one just noticed. We need to have confidence in God's sustaining grace, and confidence in ourselves that by this grace we will be enabled to do our full duty as God has laid it upon us. Too many people stop with humility, not recognizing that humility not only makes us lowly but that through this also the humble soul rises in the power and service of God. But when the *ego* rather than God is the foundation of our confidence in self, it produces an *over*confidence that cripples the servant of God in his usefulness. When King Saul was little in his own eyes he accomplished wonders. But when, because of his victories, he became overconfident he lost his trust in and reverence for God and his vaulting pride wrecked his life. It is the man who stays so little in his own eyes that he has no confidence in the flesh, at the same time having so much confidence in God that he rises in the power of the Most High, that is able to say, "I can do all things through *Christ* which strengtheneth me."

Mannerisms

In the first place, we want to give full recognition to the importance of the public speaker's being his own natural self. One man is eloquent, while another is of a practical turn of mind. Let them exchange places in their styles of delivery, and both would be failures. One man is emotional, while another one is of the more matter-of-fact type. It would be very painful to see the matter-of-fact man trying to press water out of his own and others' eyes and call them "tears," and equally painful to see the emotional man continually warn his hearers not to be moved by his emotionalism. Let every man be satisfied as the Lord made him, and use his God-given powers to the glory of his Maker.

But there is such a thing as keeping these God-given powers under proper control; or, on the other hand, of allowing them to run wild and cripple our work. We once listened to a noted evangelist. In the course of his sermon he was all over the platform a dozen or more times, part of the time lying flat on the floor and again leaping on top of the pulpit; at other times he went through the motion of throwing mud and amused his audience with ludicrous statements and silly grins. He did numerous other stunts that made the whole affair seem more appropriate for a Ringling Brothers performance than for a religious meeting in the house of the Lord. Gestures are all right, in their place, for they often add emphasis to the message; but let them be the gestures of a seriously minded man of God rather than the gestures and mannerisms of a clown.

Sometimes well-meaning preachers get into a sing-song style of delivery, so that it is difficult to say whether they are trying to preach or to sing. In former times, as a part of this style of delivery, the familiar "ah!" was heard quite frequently—for example, the old burlesque sermon which schoolboys used to deliver as a declamation, every paragraph ending with "Fare ye well, Bro. Watkins, ah!" Ridicule drove this style of preaching out of use. But in later years a similar habit, much more general, has come into vogue. Let us illustrate: A man, or boy, gets up and, hesitatingly, begins to speak, "I—eh! want to—eh!—ehr!—eh!—read—eh!—the twenty-third psalm," he says. Why this hesitation, this drawling, or grunting? Why did he not say, "I want to read the twenty-third psalm?" Answer, Habit—and it is a very widespread habit at that. If you doubt it, keep eyes and ears open and see how few public speakers are entirely free from it.

We have scarcely begun to enumerate the many mannerisms in evidence among public speakers. The whole realm may be covered by this statement: Be natural; but do not let this naturalness run to seed and allow your mannerisms to make you very *un*natural in your style of delivery.

As to how many of these errors, if any, belong to the individual reader we shall let each reader judge for himself—God knows; we may or may not know. But we do know that by the grace of God we may overcome many of these imperfections which might become intensified if we failed to take ourselves in hand and make an honest effort to get rid of them. Whatever we may do in these matters, let us not be unmindful of the help that we have the privilege of getting from God. While we shall never be perfect this side of the grave, we may, by the grace and power of God, be able to overcome the overcomeable hindrances and thus remove them as obstructions to an effective ministry.

CHAPTER VII

MINISTERIAL PROBLEMS

Problems may be difficult or easy, depending upon their nature and the character and capacity of those called upon to solve them. Ministerial problems, like all others, are conducive to character-building on the part of all who tackle them in the right way and in the right kind of spirit. Other things being equal, the harder the problems you face and the more courageously you attempt to solve them, the greater your capacity for effective service.

We say this to get the reader to thinking along lines that will encourage him to wrestle manfully and faithfully with difficult situations rather than to avoid them. For the sake of the Cause as well as for our own sakes, we want to face the difficult tasks before us, make the most of our opportunities, relying upon Him who has promised to be with us "even unto the end of the world." "Thou therefore endure hardness, as a good soldier of Jesus Christ."

The faithful servant of God need not go begging for difficult problems to face. He has only to open his eyes, pray the prayer of Isaiah, "Here am I, send me," and face the issues before him, and he will have all the problems he needs for his own and others' good. And not for his own aggrandizement, but for the advancement of the Cause, should he make the most of his opportunities in solving the problems before him. Let us name a few of them:

I. Equipment for Service

This includes an evangelical conversion, enduement of Spirit power, personal fitness in the way of scriptural qualifications for the position to be filled, intellectual training, an adequate library, adequate support, a knowledge of the Bible, a knowledge of men and of issues, and a number of other things which enter into our success or failure in the ministration of the Word. At the very outset of our ministry we should take an inventory of ourselves and see how fully we are equipped along these several lines, breathing a prayer to God to supply the things wherein we lack, and early form the habit of surmounting obstacles and overcoming hindrances. With some of these things the help can come from God only. With others, we ourselves are responsible for our equipment, or the lack of it, and by our own prayerful application and consecrated efforts the shortcomings may be overcome and rectified.

II. Sermon Preparation

What shall we preach? What shall be our text? What does the congregation need? How may I rise to the occasion? James would answer these questions, in part, in this way: "If any man lack wisdom, let him ask of God." Peter would say, "Feed the flock of God which is among you." Paul would say, "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers;" "Give attendance to reading . . . to doctrine." Taking all these answers together, this is probably what you will do in the way of preparing your sermons: You will spend much time in prayer, holy meditation, and Bible reading; in studying the conditions and needs of the people who are to constitute the congregation; in getting what help you can get from general reading and reference works. Whatever may be your habit with reference to outlines and notes, the burden of your message will be such that the message will probably be part of your system before you get up to speak to your congregation. God honors diligence in preparing for each duty in our ministry as well as preparing for others of life's duties. Therefore, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the WORD of TRUTH."

III. REACHING THE HEARTS OF THE PEOPLE

The faithful overseer seeks to reach the hearts rather than the "hides" of his people. He knows that he can do more with people whose confidence and love he has won than he can with people having a different attitude. How to win your way into the hearts of your people, and how to hold their affections after you have won them, is one of your foremost problems.

In the first place, you must have a real interest in the people—an interest that brings you to their sides in time of trouble, that moves you to enter sympathetically into their problems, that qualifies you as a helpful counsellor in time of need. People are naturally drawn toward those whom they believe to have a friendly interest in their affairs.

A second essential is that you prove yourself a real help in time of need. No doubt Job's three friends meant everything well, but they blundered miserably in the kind of help they proffered him. And the reason, doubtless, for their failure was that they had failed to study the situation before they ventured to give their advice. The more competent the assistance rendered, the more likely it is to be appreciated.

A third essential is that you attempt to reach your people with truth and love rather than smash them with a club. Even where rebuke is necessary, people will respond to it most favorably when they feel that the rebuke comes from a friend that loves them. You may follow the scriptural rule of "speaking the truth in love" without resorting to either club or flattery.

Another means of winning your people is to favor them with messages that are not only edifying but which touch the very problems in which they are most vitally interested. It is remarkable how a commonplace sermon delivered in a commonplace way is sometimes regarded as something really great, simply because it contains something that touches the lives of the hearers. Touch them where they live, and their lives will respond to the touch.

IV. Overcoming Evil with Good

To win the good will of your people does not mean that you will be without enemies. Neither Christ nor any of His disciples enjoyed the friendship of all people. "All they that will live godly in Christ Jesus shall suffer persecution." It is to be expected that the faithful servant of God will have to encounter the opposition of the devil and of all whom the devil can control.

There is a right and a wrong way of meeting such opposition. In the first place, we want to live a life that is above reproach, as judged from a moral and religious standpoint, and fight with "the sword of the Spirit" (Eph. 6:10-18) rather than with carnal weapons (II Cor. 10:4). The proverb, "A soft answer turneth away wrath, but grievous words stir up anger," should never be lost sight of. With all our uncompromising attitude toward sin in any form, let us not forget to be patient and longsuffering as well as faithful and loyal to truth and righteousness. In this Christ stands as our most conspicuous example in combining patience with firmness, grace with righteousness, gentleness with sternness. He that stands up fearlessly for "all the counsel of God," using the weapons of truth and love, will conquer in the end, even though he may at times suffer reproach and seeming defeat.

V. HOLDING ATTENTION

It is not always a fault of yours when some people fall asleep while you preach; for though you may be accounted a "chief speaker" (Acts 14:12), you need not be surprised to find an occasional Eutychus in your congregation. But for all this, your goal should be to keep everybody awake and attentive during the entire service. Here are some things that may contribute to this end:

1. Urge all people to go to bed early on Saturday night.
2. Aim to have the house well ventilated, and prepare to give (in every sermon) good, rich, Gospel food, the kind that reaches the soul and fits the needs of the congregation.
3. Forget about your delivery and think only of your people's needs.
4. Look your people in the eye, and encourage them to look at you.
5. Illuminate your messages with apt illustrations.
6. Make your message plain by having it clearly in your own head and heart before attempting to give it to others.
7. Enunciate clearly, articulate distinctly, avoid speaking too rapidly, or in a monotone.
8. When people expect something worth while

they will take a keener interest in the message than when they do not expect much. Do not disappoint them.

9. Aim to give the kind of message that will move people to talk about it after meeting is dismissed.

10. Quit before the congregation is worn out—aim to exhaust your subject before you exhaust the congregation.

VI. Getting the Entire Membership Interested

This is a tremendous task, and can not always be done; but we should do our best in the effort to bring it about. We have reference, this time, to interest in the work of the Lord and the Church, not necessarily in the sermon. It is *proverbial* that in the average congregation but a small percentage of the members are active workers while the rest are inclined to take it easy. And where this state of affairs exists it is *unfortunate* as well as proverbial. How to awaken an interest to the extent that the entire body of members is awake and active, interested in the work, burdened for souls, and completely upon the altar, is a problem which few pastors have been able to solve. We have no solution, but here are a few things that will help:

1. The minister should be "an ensample to the flock" in these things.

2. Care should be exercised in proper instruction to applicants for membership, and in looking for evidences of conversion before receiving them into Church.

3. "Him that is weak in the faith receive ye, but not to doubtful disputations."

4. Get as many people as possible actively interested in having the entire membership on the altar of the Lord.

5. Do your best to have a family altar in every home.

6. As far as possible, keep the dead timber out of the Church. That tree is healthiest and most productive of fruit that is carefully nourished, constantly kept pruned, and has all dead branches removed.

7. Keep the congregation informed concerning the work of the entire Church—proposed plans for the congregation and for the Church at large, dangers and opportunities at hand, issues and problems confronting us, etc.

8. See that all willing workers have something to do, and work to the end that all members may become willing workers.

9. Aim to keep up an "evergreen evangelism" in the community, not neglecting the needy places near by.

10. Discourage entangling alliances with others, according to the standard set up in II Cor. 6:14-18 and similar scriptures.

VII. DISCIPLINE

Two things should be kept in mind as this problem is considered: (1) It is disastrous to any congregation to neglect scriptural discipline. (2) It is to the best interests of the congregation to have the ministry kept out of personal difficulties as far as possible, as such entanglements often interfere with the effectiveness of their public service. This requires two things on the part of the ministry: (1) Promptness in seeing that all such difficulties are "nipped in the bud" and thus kept from growing into something more serious; tact in dealing with such disturbing conditions, to the end that facts may be gathered through proper agencies—deacons, or others appointed for such work—and overseers relieved as far as possible of having anything to do with such matters save as leaders and spokesmen of the congregation in dealing with offenders according to Scripture. While the ministry should never hesitate to take the lead in all matters of discipline, they may often spare both themselves and the congregation by avoiding needless entanglements in personal difficulties. The three main essentials to effective discipline are: (1) Promptness, (2) tactfulness, and (3) faithful adherence to Gospel standards. That church is fortunate where conference, congregation, the ministry, and the body of members are in harmonious agreement, giving Jesus Christ recognition as the undisputed Head of the Church.

VIII. Making a Living

Two ministerial obligations add to the seriousness of this problem: namely, obligations to the Church and to the family. In the minds of some, this question is easily solved. Let the congregation pay the minister an adequate salary, they say, and the Church at large provide for an adequate fund out of which superannuated ministers may be supported, and there will be no problem. Most denominations have adopted this method, but it is admitted that serious abuses have grown out of it, and that, outside of wealthy congregations the cry of "inadequate support" is still heard in such denominations.

Without carrying the discussion of a salaried ministry any further, we are constrained to submit a number of observations for your consideration:

1. The Christian minister, like all other Christian men, is under obligations to "provide for his own," financially and otherwise.

2. This point conceded, his first business is to preach the Gospel.

3. That congregation helps itself when it helps its ministers do their best in ministering to the flock.

4. "In the sweat of thy face . . . . " was not abrogated in the call to the ministry.

5. Other things being equal, that minister is of most practical service to his congregation when he has had a taste of the same problems that his members have to meet, making a living included.

6. Too much financial support has made "dumb dogs that can not bark" out of many preachers. It robs congregations of "ensamples to the flock" in thrift, in industry and in the spirit of sacrifice.

7. Whatever financial support is given to any minister of the Gospel, this should not be given as pay for service but rather as a donation to make it possible for him to give his time to direct work for the furtherance of the Lord's Cause.

8. It is a help rather than a hindrance for a minister to wrestle with the problem of making a living for his family. The good of his health (physically if not spiritually) demands it.

9. God's promise to care for His own should be assurance enough to any minister to press on in the work, looking to God for directions as to what to do and what not to do.

10. Both minister and congregation should hear the instruction: "Bear ye one another's burdens, and so fulfill the law of Christ."

In solving the problem of practical economy and thrift for himself, the minister may often be instrumental in solving the problems of other struggling members as well as those of his own.

IX. Withstanding the Prevailing Drift

That we are now in the midst of the "perilous times" pointed out in God's Word there can be little doubt. The enemy's old trick of transforming himself into "an angel of light," used first in the garden of Eden and more recently palmed off under the tactics known as "Modernism," is being worked with full force. His strongholds are recognizable in many schools and churches. He is in complete possession of the popular trend of the times, and "the narrow way" is despised by the multitudes who are walking "after the flesh." How to stem the tide, is the problem before us. The discussion of this problem will be combined with that in the next paragraph.

X. Holding Our Young People for the Church

The matter of withstanding the prevailing drift into worldliness is largely a young people's problem, for many of the enemy's strongholds are built right across the path in which most of our young people are walking. Save the young people, and you have largely solved the problem discussed in the preceding paragraph. Here are a few suggestions:

1. "Bring them up in the nurture and admonition of the Lord." This is a special appeal to Christian parents and teachers.

2. Exercise vigilant oversight in the matter of associations, educational training, and environments.

3. Put the young people to work in the Church as soon as they become members of it. Encourage them to exercise themselves much in prayer and Bible study.

4. Let there be a close coöperation between par-

ents and preachers, and let both take a sympathetic attitude toward and exercise a vigilant oversight of our young people.

5. Modernists can not be recognized as religious teachers, either in home or school or Church, without inflicting serious and lasting injury to young people. Read carefully Gal. 1:8, 9 and II John 10.

6. Compromise is the mother of apostasy; for "a little leaven leaveneth the whole lump."

7. Let the issues confronting us at the present time be discussed freely, frequently, intelligently, lovingly, fearlessly, and from the standpoint of loyalty to God and the Church—in our homes, in our schools, and in our churches.

XI. Keeping the Whole Church United

This is not always an easy task, especially in the larger congregations, because of the many diversified interests and influences. Again, this is largely an overseers' problem, since church schisms are practically unknown where leaders are solidly united. When the church leaders quarrel it encourages a factional spirit on the part of the members. When leaders are united, there may be defections from the ranks by individuals and small groups, but never by factions of considerable size. "Endeavoring to keep the unity of the Spirit in the bonds of peace," we should work unitedly along the following lines:

1. Wholesome, competent, scriptural teaching and discipline.
2. The Bible and the literature of the Church as the dominant literary influence in every home.
3. Frequent interchanges of visits among the members.

4. An attitude of mutual helpfulness among the members.

5. Live preaching, and animated services in all the activities of the Church.

6. Members encouraged to get busy, and keep on being busy in the service of the Lord.

7. Keeping all members free from entangling alliances with unbelievers.

8. Promptness in obeying Gal. 6:1, whether the straying ones are sheep or lambs.

9. Safeguarding the membership against marauding wolves.

10. Keeping the membership looking heavenward for spiritual light and life and joy.

Keeping these things in mind, and all faithful ones encouraged to put them into practice, it is safe to assure congregations as well as individuals that "if ye do these things, ye shall never fall." That faithfulness, scripturalness, and courage in meeting the problems before us will be rewarded is evident from the promise, "He that overcometh shall inherit all things." "And every one (individual or church) that hath this hope in him purifieth himself, even as he is pure."

CHAPTER VIII

BIBLICAL ILLUSTRATIONS

Illustrations are to a sermon what windows are to a house. We would not want a house without windows, neither a house composed entirely of windows. Perhaps a few sermons can be preached effectively without the aid of either Biblical or secular illustrations. It is the purpose of this chapter to call attention to Biblical illustrations and seek to show that they are superior to other illustrations. Christ is the great example in this form of teaching; not that He confined Himself to Biblical illustrations altogether, but rather that there is a decided advantage for the present-day preacher to use more of those illustrations given by Christ, as well as the recorded experiences of other Bible characters.

I. *Their Advantage over Other Kinds of Illustrations.*

"All Scripture is given by inspiration of God, and is profitable." In these words will be found the outstanding advantage of Biblical illustrations. They are a part of divine revelation. They can be relied upon. They are true to life, and not imaginary stories. We can expect the promise of success to be verified in their use. "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Take the subject of marriage. Where can you find a more beautiful story of divine leading in this most important step than in the selection of a bride for Isaac as recorded in the twenty-fourth chapter of Genesis? Where can you find a more touching story illustrating the disaster that follows a man who turns down divine guidance in this important matter than in the life of Samson? Samson ignored the divine guidance that would have come to him through the protest of his parents, and the requirements of the law of God governing the marriage of His chosen people. Where can you find a more definite and clear-cut account of the evils that result from the intermingling of the Lord's people with backsliders, than in the account of Jehoshaphat's alliance with Ahab and the intermingling of families that resulted in the marriage of Jehoshaphat's son to the daughter of the wicked Jezebel through whom the terrible Baal worship was brought into Judah? Many other Biblical illustrations could be found on this subject.

II. *Christ our Example in this Form of Teaching.*

The prophets of the Old Testament used many commonplace and everyday illustrations to make real the message of the Lord. Jesus Christ was a master in the use of illustrations. He could see in the birds, foxes, fishes, plants, trees, kings, noblemen, suppers, feasts, flowers, wind, rocks, storms, sand, builders, armies, and many other common things in life some familiar fact or instance from which He could draw a lesson for the teaching of spiritual truth. The law of apperception is universally recognized, whether men know it by that name or not. Christ recognized this to the fullest extent. When He came in contact with hearts that were dulled by sin and blinded by conceit and prejudice, He resorted to the parable. Interested ones were not slow to catch the truth taught in this way by analogy, while the prejudiced ones found the parable inoffensive and were generally not able to understand it. Our chief concern, however, is the use Christ made of character-study to teach spiritual truths. The characters of men and nations are referred to and used to warn, comfort, and correct. "Solomon, in all his glory, was not arrayed" as beautifully as was the lily. Why be anxious about what you shall wear, when the lily that is cared for by God excels a Solomon? "Are ye not of more value than they?" Jonah is a sign to the unbelieving generation and a type of the death and resurrection of Christ. Naaman's faith is a rebuke to the Jews, especially since he belonged to an alien nation. Sodom and Gomorrah were destroyed with less light than Capernaum possessed, thus showing the terrible guilt of the city of Capernaum.

III. *Sample Illustrations from God's Word.*

The following is a very brief list of suggested incidents, parables, and biographies that can be used to illustrate many different truths. All classifications are incomplete and are so intended. Every preacher will find real blessing in discovering effective Biblical illustrations for himself. In making the discovery, he will not only be riveting the truth upon his own mind, but will be able to use it more effectively, we believe, than if it had been pointed out by some one else. That which follows is given with the hope that it will be thought-provoking, and suggestive for further study in what is to a large measure an unworked field. A careful study of the context of an illustration and a familiarity with the Biblical character referred to is indispensable in order that consistent applications may be made, and misleading interpretations avoided.

Atheism

Pharaoh is a good illustration. "Who is the Lord?" "I know not the Lord." Sennacherib defying the God of Hezekiah is another illustration of an atheist.

Believing in Christ

The nobleman of John two, the blind man of John nine, blind Bartimaeus, and the Philippian Jailer are excellent illustrations.

Death of Saints

Study the death of such men as Abraham, Israel, Joseph, Stephen.

Attitude toward Death

Compare David's attitude toward the death of his child and the death of Absalom. Study David's lament over Saul and Jonathan. The death of Stephen, James, and Dorcas are other illustrations.

Death of Sinners

Observe how Saul died on Gilboa, Absalom while in rebellion against the king, Judas Iscariot, Athaliah, Korah, and many others.

Disappointing Lives

Cain, Esau, Samson, Saul, Absalom, Solomon, Rehoboam, are illustrations of men, who in nearly every case had a favorable environment and a goodly heritage, but ended their lives in disappointment and despair.

Exploits of Faith

See the "roll call" of the faithful in Hebrews eleven.

False Security

The people of Jericho, the Jebusites, Belshazzar at his feast, Zedekiah in Jerusalem.

True Repentance

David, the Prodigal Son, Peter, Pentecostal converts, Cornelius, all made a good confession and said "I have sinned," (or its equivalent), and meant it.

False Repentance

Pharaoh, Achan, King Saul, and others, said, "I have sinned," but their subsequent lives showed that they did not mean it.

Sowing and Reaping

Observe Jacob in his deception of his father and his brother. Note his reaping along the way. He reaped a tenfold deception on the part of his sons. Hannah, Esther, and the mother of Timothy reaped gloriously. David and Eli reaped in their families what they had sowed.

The Lost

The lost sheep, the lost coin, the lost son, the lost publican, are a few illustrations. "The Son of Man is come to seek and to save that which was lost."

Deluded and Deceived

The unnamed prophet who rebuked King Jeroboam, Ananias and Sapphira, Simon the sorcerer, Demas, and Diotrephes, are illustrations of delusion and deception.

Answered Prayer

Jabez (who got all he asked for from God), Jacob (in wrestling with God), Pentecostal outpouring, the Church in praying for Peter's deliverance—all these are good illustrations of answered prayer.

Loyalty to God

Look up Job, Ezekiel, Daniel, Ruth, Jeremiah, Ezra, Nehemiah.

Substitution

The ram instead of Isaac, the lamb instead of the colt (Ex. 13:13), Christ instead of Barabbas.

Happy Marriages

Isaac and Rebekah, Jacob and Rachel, Boaz and Ruth.

Wrong Marriages

Samson and the Philistines, Solomon and heathen wives, Ahab and Jezebel, Jehoram and Athaliah.

Old Age

Barzillai, Eli, David, Paul the aged, Jacob before Pharaoh, Jacob blessing his twelve sons.

Magic and Occultism

Jannes and Jambres, Witch of Endor, Simon the Sorcerer, Elymas the sorcerer, seven sons of Sceva.

The True Church

Typified by Eve, winning of Rebekah, winning of Abigail by David, marriage of Ruth.

The False Church

Jezebel, Mystery Babylon.

Lives of Success and Failure

A number of characters are depicted at times as very courageous, and at other times cowardly and timid. Elijah was successful and courageous before the prophets of Baal, and a failure before Jezebel. Samson was victorious when true to God, and defeated when untrue. King Saul was successful when humble, and defeated when proud and haughty. Solomon was successful when he obeyed God, and failed when he obeyed his wives.

Sinners in the Lord's Presence

Jacob at Bethel fleeing from Esau, Cain after killing Abel, Saul on Damascus road, soldiers in Gethsemane.

Faithful to God away from Home

The captive maid in Syria, Moses in Pharaoh's court, Daniel in Babylon, Esther in Persia.

CHAPTER IX

ANECDOTES AND ILLUSTRATIONS

Years ago we listened to an animated discussion of the question why so many people go to sleep during preaching services. One brother said (in substance): "There is something about this matter of going to sleep in church that is hard to understand. Let a minister speak ever so ably about the weightier matters of the Law or the Gospel, and half the congregation may go to sleep on his hands. But let him say, 'A man came up the road the other day,' and people will be craning their necks and wondering what about this man anyway."

This man overdrew the picture a little, but he struck a very vital point. Perhaps unconsciously, he emphasized the power of illustrations to illuminate the point under consideration and to grip the attention of the hearers. Christ spoke by parables, and the use of illustrations is quite prominent in His public ministry. A happy choice of illustrations puts an interest into the message as nothing else will. A good story-teller is always an interesting conversationalist. The minister who is apt in the use of anecdotes and illustrations in his public discourses commands the attention of his hearers even though his messages otherwise may be very ordinary. These illustrations are what Spurgeon used to call "windows to a sermon."

But the use of anecdotes and illustrations, like every other good thing, may be overdone or abused. For this reason they should be selected with care, never for mere amusement, ever in the spirit of I Cor. 10:31. Here are a few things to keep in mind:

1. *Illustrations should be appropriate, applicable to the point under consideration.* In other words, they are a means to an end, not an end in themselves. If they fail to emphasize or to clarify the point under consideration they are worthless and should not be used. When Christ referred to Herod as a "fox," designated unfaithful shepherds as "hirelings," called Himself "the good shepherd," likened the disciples to "fishers of men," etc., He used illustrations that were exactly to the point, and in each case made the subject at hand clearer to His hearers than He could possibly have done without such illustrations. To this day we have a clearer conception of the kingdom of heaven than we could have had without His parables. These parables are vivid and striking, but in each case they draw the attention to the object or the truth illustrated rather than to the illustrations themselves.

2. *The illustration and the thing illustrated should be alike in character.* For instance, if you were giving a missionary talk, you would naturally select your illustrations from incidents on the mission field. The same is true with reference to the selection of illustrations illuminating points of doctrine, Christian duty, evangelistic appeals, etc.

3. *Illustrations should be true to life.* To tell a falsehood from the pulpit does not sanctify the lie. If it is a fable that you are making use of, let that fact be made clear. Let your whole message be truth, illustrations and all.

4. *Avoid illustrations calculated to make people laugh.* The preacher who tries to be funny has missed his calling. Humor has its place, even in the delivery of

sacred messages; as, for example, Elijah suggesting to the prophets of Baal that perhaps their god was asleep or had gone off on a journey, thus driving a shaft of truth home to their better judgment (if they cared to exercise it). But a disposition to be funny does not fit the serious-minded messenger of the Cross. If you feel impelled to admonish your congregation not to laugh over the incident you are about to relate, better not relate the incident. Let your illustrations, like the rest of your message, be characterized for their truth and soberness.

5. *Illustrations should not be too lurid.* In other words, avoid sensationalism. When your illustrations are so spectacular that people lose sight of the point they are supposed to illustrate, you have missed your aim. Illustrations are supposed to emphasize, not to overshadow, the truths which they are designed to illuminate.

6. *Illustrations should not be used too profusely.* To illustrate: Water is a good thing; but if mixed too profusely with the milk and other eatables being prepared for the table it dilutes them so that they become thin soup. Illustrations wisely chosen and properly used are a good thing; but if used too profusely they make the Gospel soup entirely too thin. Give your public messages the proper seasoning, but be careful not to make them too thin.

7. *Keep well supplied with a liberal supply of apt and impressive illustrations.* You may need to make use of one at any time, and you are fortunate when you have a wide range of them at your tongue's end, for use when needed. With this liberal supply on hand, you will be more apt to make use of appropriate and telling illustrations than if your supply were more limited.

8. *Commonplace events, familiar to the people under the sound of your message, are often the most striking illustrations you can use.* They fit the needs of common people. You have probably noticed how very prominent such simple and well-known incidents are in our Lord's parables.

9. *Illustrations should be of a kind which in themselves leave a wholesome impression upon the minds of the hearers.* If you must apologize for the character of your illustrations—and, worse still, if your friends must feel constrained to apologize for them—better omit them. The Bible, books making a specialty of good illustrations, and the world about us, are full of material from which we may select choice illustrations, so that there is no need of selecting the questionable kind. Often the anecdotes made use of in a sermon or lecture are the last to linger on the mind of the hearer. In such cases it is important that the influence of such illustrations be of the most wholesome and uplifting character. Referring again to the illustrations made use of in our Savior's public ministry, we are impressed with their aptness in emphasizing and clarifying the points illustrated and also with the lofty character of the stories and anecdotes related. Let the illustrations used be such that, if they were the only things remembered, they would make wholesome food for the soul.

In our next chapter are to be found a number of choice anecdotes and illustrations which will not only illustrate the points we endeavor to emphasize in this chapter but which may also be profitably used in sermons and other public messages.

CHAPTER X

ANECDOTES AND ILLUSTRATIONS

(*Continued*)

A. CHRISTIAN LIFE AND ACTIVITY

ISAIAH 1:18

Chemists tell us that cloth which has been dyed red can never be restored to its original purity of color. However, when a piece of red cloth is looked at through red glass the color is lost and it appears white. So sins, though they be scarlet, or red like crimson, are, through the interposed blood of Christ, as white as snow.—Selected.

CHRIST OUR SUBSTITUTE

A Sabbath school teacher said to one of her pupils, "Alice, what will you do when you die and are called before the judgment seat of God to answer for all the sins done here upon earth?" Her face brightened as she answered, "Christ died for sinners. I will hide behind Him. God will not look at me. He will look at Christ."—Selected.

GOD WANTS YOU—ALL OF YOU

A man made his way to California in the days when gold was being discovered in great quantities, and stayed away from his home for years; but he never allowed a month to go by when he did not send back to his family some token of his love. But at last, after years of separation, his wife wrote to him, saying, "My husband, we are pleased with your offering, but the time has come when we want *you*." This is what God is saying. We have offered Him a little of our time and a very little of our money, and occasionally displays of our strength; but He is saying to us to-day, "My child, I want *you* and all there is of you."—J. W. Chapman.

All Settled; for Time and Eternity

I once drew near the bed-side of an old lady whose husband had died, as well as all her children, and she was very low. I said to a relative who was there, "Do you think your aunt has made her will?" She begged me to ask myself, and I said to the old lady, "Have you got your worldly affairs all settled?"

"Oh, yes," she replied, "they are all settled; I have nothing to think about."

"And what about your spiritual affairs?" for I knew she was a Christian, but I thought I would like to hear what she had to say about it. She opened her great eyes, and on fixing them on me she rejoined: "I could do nothing at that; the blood of Jesus Christ in its solitary dignity has attended to that." Her earthly affairs were settled easily enough; but as to her spiritual affairs, "the blood of Jesus Christ, in its solitary dignity," had settled all. Charming reply! Has the blood of Christ settled all for you? It had for her, and has for every believer who by and by will sing the praises of the Lamb of God, in the midst of the throne of God above.—Selected.

Confession of Sins

A good many years ago a German prince visited the arsenal of Toulon, where a large number of men, condemned for various crimes, were working as galley slaves. The prince was told that, in compliment for his visit, he was allowed to free one of them. He inquired of first one and then another the cause of his punishment. Each declared that he had been unjustly accused or wrongfully arrested, till he came to a fine looking man with a sorrowful face. He confessed what he had done and said, "I acknowledge it, it grieves me, and I deplore it." Turning to the officers, the prince exclaimed: "This is the man for whose release I make request. He is the first I have found who feels he has done anything wrong, and has anything to be forgiven." Does God ever say to us, "Behold, I will plead for thee, because thou sayest, I have not sinned?"—W. F. Crafts.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

AN INFIDEL ANSWERED

At a well-known hall in London an infidel club held its regular meetings. Mr. Bradlaugh, a noted lecturer, delivered a scathing attack on Christianity, and dared any man to answer him. The chairman said, "No one here is likely to try, Mr. Bradlaugh; we are all of your way of thinking." But a gas-fitter arose and said: "I have been a member of this club for five years. You all know me. Some months ago I lost my work, and I was ill, and to make things worse, my wife was ill too. Not one of you came near me, though my illness was well known here. But some one came, and that man and his wife nursed us and provided for us, otherwise neither my wife nor I would be alive to-day. That man was a missionary whom I had driven from my home with threats. When I was well enough to think I asked myself why he had been so kind to me, but I could not tell. So I asked him, and he told me that he had done it for the love of Christ. Now that is my answer, Mr. Bradlaugh. I say that a religion that will bring a man to the bed-side of one who hated and cursed him, returns good for evil and love for hatred, is a good thing for a troubled life, and I take it for myself."—Sermonizer.

MAKING THE UNCONVERTED MAN GOOD ENOUGH FOR HEAVEN

The following, taken from "Our Dumb Animals," illustrates the folly of working for members without getting them converted:

"Clawed and lacerated by two of the seven tigers in her act with the Robinson Circus, Mabel Stark was recently saved from being torn to pieces only by the promptness of attendants. Referring to this sudden and ferocious attack upon the woman tiger-trainer, the North American Vegetarian says: 'As all connoisseurs of wild animal psychology know, the tamed tiger is never anything but a temporarily cowed beast, maneuvered into submission by fear brought on by cruel methods and training.' "

There are a number of moral lessons to be drawn from this incident. One of these is the fact that when you take an unconverted person into the Church upon a promise to be submissive, the wild nature within him will assert itself sooner or later, sometimes on occasions least expected. Get people converted first, then receive them into fellowship.

B. THE VICTORIOUS LIFE

VICTORY

The palm was the ancient classical symbol of victory and triumph, and was early assumed by the Christians as the universal emblem of martyrdom. In pictures of martyrdoms an angel descends with a palm. It is engraved in martyrs' tombs and placed in their hands by the painters. The martyr thought little of the suffering, but much of the victory of his death.—Foster.

A SECRET OF OVERCOMING POWER

Jacob, though a young man, a single man, a tired man, yea, though a worm that is easily crushed and trodden under foot, and no man (Isa. 41:14), yet in private prayer he is so potent that he overcomes the Omnipotent One! he is so mighty that he overcomes the Almighty.—Thomas Brooks.

DEATH OF STEPHEN

Speaking of Christian martyrs, none presents a brighter scene than that of "the first Christian martyr," Stephen. Nor was his life sublime and his victory complete in the hour of death only. Our first glimpse of him is at the time of his installation as a deacon, at which time he is described as "a man full of faith and of the Holy Ghost." This fact accounts for his mighty triumphs in the cause of Truth, though he was called to further the cause of Christ through his death as well as through his testimony and life. "Full of faith and power," he "did great wonders and miracles among the people." So great was the number of converts to the Christian faith that those blinded by prejudice felt that they must bring his efforts to nought. But "they were not able to resist the wisdom and the spirit by which he spake." Stirring up the mob spirit among the people, his enemies brought him before the council for trial. "And all that sat in council, looking steadfastly on him, saw his face as it had been the face of an angel."

He was given permission to give an account of himself. So wonderful was his grace and power, so overwhelming his testimony for truth, so piercing his denunciation of sin, that his enemies like a set of demons, were determined to stone him to death. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing at the right hand of God. Then they cried with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him . . . And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Millions have been thrilled by this manifestation of a triumphant faith in both life and death, and were thus encouraged to press on in similar faith and sacrificial courage; and millions will bless the name of God in eternity because of this manifestation of the triumph of faith in the hour of death.

Paul on the Brink of Eternity

Witness also the victorious life and death of the beloved Paul. His entire life after his conversion is a thrilling interpretation of what it means to "fight the good fight of faith." A fearless exponent of the Gospel of Christ, his life continues to shine brighter and brighter as he approaches the portals of death. To his son in the faith, Timothy, he writes: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." Have you ever seen anything more sublime, a vision more wonderfully glorious? Do we share in this triumphant faith and life?

IN THE ELEVENTH HOUR

An old pilgrim, seventy-nine years old, reared in a Christian home, always considered a moral man, was approached time after time about his soul's salvation, but he always expressed himself as a hopeless case. He was asked these questions: "Have you committed murder?" "No." "Have you blasphemed against the Holy Ghost?" "No." The Bible was then handed to him and he was asked to turn to any scripture that would bar him out of the kingdom of heaven. He commenced to leaf through the book and finally said that he could find none. With beaming eyes he asked, "Do you think there is hope for me?" "Surely there is, if you accept the remedy," was the reply. Within a week he accepted Christ, was baptized, and departed this life—but not before he had left a testimony for Christ.—J. C. Clemens.

"IS THINE HEART RIGHT"

When Sir Walter Raleigh had laid his head upon the block, says an eloquent divine, he was asked by an executioner whether it lay all right. Whereupon, with the calmness of a hero and the faith of a Christian, he returned the answer, the power of which we shall all feel when our head is tossing upon death's uneasy pillow: "It matters little, my friend, how this head lies, provided the heart be right."—Steele.

DYING WORDS OF A MARTYR

James Kenwick, who was martyred at the age of twenty-six, in Scotland, before his execution said: "O Lord, thou hast brought me within two hours of eternity; and this is no matter of terror to me, more than if I would lie down upon a bed of roses; nay, through grace, to Thy praise I may say, I never had the fear of death since I came to this prison; but from the place I was taken I could have gone very composedly to the scaffold. Oh, how can I contain this, to be within two hours of the crown of glory!" On hearing the drums beat for the guards to turn out he exclaimed, "Yonder is the welcome warning to my marriage: the Bridegroom is coming: I am ready, I am ready."—Foster.

C. MISSIONS

The Higher Vision

A woman who passed through New York into New Jersey by a subway and the tube was asked what she thought of the city. She replied that she could not tell, as she had only a worm's-eye view of it. This is the case with too many of us. We live too low to get the upper, larger vision.—China's Millions.

Gave His Son

"I have nothing to give you to make your heart happy," said Popebah, as I was leaving for vacation, "but I send my best love to your mother because she did not keep you at home." Have you thanked God that He did not keep His Son "at home?"—Selected.

Not, How many can we keep at home on earth? but, How many can we send out and win lost souls for the Kingdom? is the supreme question as we think of mission work.

Do Missions Pay?

An old man in a quiet village had a visit, the first in many years, from his son in western Canada. On Sunday father and son went to church, where they listened to a sermon on Christian missions. Throughout the service the old gentleman was restless.

"I'm sorry," he said as they left the church, "that I brought you here to-day."

"Why, father?" asked the son.

"I'm sorry," he replied with a shrug of his shoulders, "that you had to listen to that sermon. I don't believe in missions. They're a stupid waste of money."

The young man made no reply at the time, but when he reached home he asked permission of his father and mother to tell them a story.

"A few years ago," he began, "a young man left his father's farm to seek his fortune in the Canadian West. He got into bad company, and one day was left by the roadside, drunk and unconscious.

"At that place, living in a sod-covered shack, there was a young man who had been sent out by a missionary society. He was brave, loved men, and sought them in the spirit of the divine Master. He found the drunken fellow who had been left by his companions to die from exposure, carried him to his shack, placed him on his own bed, and worked with him until he had brought him back to consciousness. Then, after he had fed him, he remonstrated with him for having wasted his life, and prayed earnestly with him.

"Father and mother, I am that man, and I tremble to think of what I should have been but for that faithful missionary."—Selected.

REIGNING IN HEAVEN

In one of our villages in northern India a missionary was preaching in a bazaar. After he had closed a Mohammedan came up to him and said, "You must admit that we have one thing that you have not, and it is better than anything you have." The missionary smiled and said, "I should be pleased to know what it is." The Mohammedan said, "You know that when we go to our Mecca we find at least a coffin. But when you Christians go to Jerusalem, which is your mecca, you find nothing but an empty grave." The missionary smiled and said, "Mohammed is dead in his coffin"—and all false systems of religion are in their coffins. But Jesus Christ, whose Kingdom is to include all nations and tribes and kindreds, is not here: He is risen. All power in heaven and earth are given into His hands. That is our hope.—Doran's Ministers' Manual.

Godly Condescension

There is a story told by the Moravians of one of their missionaries who went to preach the Gospel to the slaves. He found that they worked very hard, going out early and coming back late, and were consequently so wearied that they could not listen to him. He was a white man and they were black, and white men were the ones who oppressed them. There was no chance to preach to them unless he accompanied them to their tasks. So he sold himself to their master, who put him in the gang with them. He worked with them, suffered with them, and taught the way of life. Through his self-forgetting love he won hundreds of them to Christ.

He bowed himself to their conditions, and took upon himself their bondage in order to bless them.

Is not this the very epitome of what Christ did, who, in order that He might reach the poor and bring the power of truth to bear on their understanding, took upon Him the form of a servant and became obedient unto death in order to bring us home to God?—The Convention Teacher.

D. WORK

CORRECT CREED WITHOUT LIFE

Recently an honored servant of God preached a wonderful sermon manifesting a good deal of knowledge about certain theories of Bible prophecies. After the service an earnest Christian was heard to say: "It may be all very true, but there is nothing in it to help me live a better life this week."

The tragedy of the men of Christ's day was that they had correct forms and creeds, but they rejected Jesus Christ and His life more abundant. They did not understand Him, and they did not want Him. That does not mean that they had lost their interest in religion. On the other hand, they were so tremendously interested that they encompassed land and sea to make a convert, and they were willing to destroy all who differed from them in their interpretation of God and His book. How unlike the life that blossoms red in love, patience, and service, seeking not its own but always the things of others!—The King's Business.

DIRECTING THE CHILD

On the end of a cement walk that leads to Corwin, Kansas, can be seen the imprint of two baby feet with the toes pointing toward the church. It is said that some fourteen years ago, when the walk was being laid, a mother set her barefoot baby boy on the smooth surface of the walk. Now the tracks may be seen as plainly as if they were made but yesterday. She started her boy right. Now that she is dead and gone, the boy's heart has taken a set just like the cement walk.

Mother, see that your boy is at least headed in the right direction. Prov. 22:6.—Samuel I. Ward.

Could not Get Away from God

Two ministers visited a young man, pleading with him to give his heart to God. The young man walked away. As he left the remark was made that while he may get away from man he could not get away from God. Several weeks later this young man sent for the home minister. He confessed himself a sinner, accepted Christ as his Savior, was batized upon confession of his faith, and not long thereafter was taken away to be operated on for appendicitis.

What the result of that operation was is not revealed. We made no effort to find out, for that is not the most important point connected with the incident. But two things are clear: (1) We may get away from men, but we can not escape the judgment of God. (2) When that young man gave his heart to the Lord, the Lord was gainer no matter what the result of the operation may have been. If fatal, the soul was safe in glory; if successful, the Lord had a witness on earth to testify for Jesus.—Noah Souder.

More than We Expect

Bishop Asbury saw a Negro of bad character on the bank of a creek fishing. The man was quite alone. It was just possible that he might be willing to talk, and that precious seed might be dropped. The good old minister stopped his horse, tied it to a tree and sat down beside the Negro.

At first sheer surprise sealed the poor slave's lips. But as his new friend spoke, the kindness of the tone and brotherliness, free from the mark of conscious condescension, melted the man's heart. He listened as if the story of Jesus' love at last seemed real. Tears came to his eyes as Asbury besought him to forsake his evil life and seek God's forgiveness. But whether there was any resolve underneath the emotion, Asbury could not discover. He left the district, and did not see the Negro again for twenty years.

But he was ultimately sought out by an old colored Christian who had journeyed seventy miles to have an interview with him and to tell of harvest following seed-time. The visitor was the Negro found once with his rod by the stream, and by earnest appeals won to the Savior. This man had since been the instrument of leading many others into the light.

Greater is the worker's reward than his expectations, if, in season and out of season, he is ready to rescue.—Christian Herald.

CHAPTER XI

DIFFERENT STYLES OF SERMONS

The preacher who would do his part in getting the messages from the Word of God to the ears and hearts of his people will find it necessary to preach many different kinds of sermons. There are evangelistic sermons for the unsaved; and doctrinal, devotional, missionary, evidential, biographical, exegetical, expository, and hortatory sermons to the saved. Special occasions require the delivery of special messages—funeral sermons, marriage sermons, communion sermons, sermons to boys, to girls, to parents, to men, to women, to the aged. The entire group of sermons named have challenged successful classification to any great extent without overlapping.

In view of the general difficulty that exists when an extended classification is attempted, many writers on the subject of sermon-preparation have by general consent divided the group into three or four main styles or classes: Textual, Topical, Expository, and Hortatory. It will be our purpose to attempt a brief description of the basic principles involved in each style of sermon.

I. The Textual Sermon

receives its name from the fact that a certain text of Scripture (it may be long or short) is chosen for elucidation. The body of the sermon—that is, its general outline—is suggested by the text selected. Some texts may suggest only one line of thought, while others may suggest several lines of thought for discussion. Several things should be borne in mind in connection with textual sermons:

1. We should attempt to be logical in our divisions.

2. We should discuss the text in harmony with its context. If we depart from the real meaning of the text, in the light of its context, it may become little more than a "pretext," unless we make clear the difference between interpretation and application. The real meaning of the text is its interpretation. Applications of the texts are permissible, sometimes profitable, when such applications do not conflict with any other known Scripture.

3. This form of sermon has some distinct advantages over any other, in that it enables the message-bearer to rivet upon the minds of the hearer some special truth or truths with an emphasis that no other kind or style of message can supply.

4. The application, as well as the subject and body of the sermon, should be based upon the teaching allowed by the text. If we take a text, we ought to stay with it. How many times do you recall instances in which the minister announced a text that stirred a special interest within, and you hoped to hear an able exposition of the same; but you were disappointed when you discovered that the text was a mere label for the discussion of a theme that was entirely foreign to the text announced. Needless to say, the psychological effect of such disappointment is not wholesome upon the minds of the hearers.

5. Perhaps one of the main objections to this form of preaching is found in the fact that only a partial truth may be emphasized by the strict adherence to the text announced. On the other hand, the conscien-

tious messenger of the Cross should find no difficulty in forestalling wrong impressions that could arise because only one phase of extended truth is embodied in the words of the text chosen.

II. The Topical Sermon

is perhaps the most commonly used by those who are outstanding as Bible preachers. I well recall hearing a prominent Bible teacher and pastor who used this method almost exclusively in his preaching. Some of his sermons contained as many as fifty well-selected and striking Scripture references quoted from memory by chapter and verse. This made a very effective message. A few things may be in order to mention in reference to its construction and advantages:

1. The topical sermon will quite likely have an appropriate text, the same as a textual sermon.

2. The general construction of the sermon will be a thoughtful grouping of various Scriptures from different books in the Bible, all bearing on the subject or topic under consideration.

3. The choice of the text, which should always harmonize with the topic or subject under consideration, would likely suggest the main topic of the sermon outline.

4. Whereas the textual sermon may give what one Bible writer has to say on a single subject, the topical sermon is so constructed as to give the facts stated by many or all of the writers who deal with the topic under consideration.

5. There is perhaps no kind of preaching which will so thoroughly indoctrinate believers and impress all thoughtful hearers as this style of pulpit message, consistently and faithfully followed out in present-day preaching.

6. It is perhaps an easier sermon to prepare than the textual, as there is so much more material available. While the body of the sermon does not require as much thought in its construction, yet those given to this style of preaching find that the existence of much material, requires no less careful thought and arrangement for effective delivery.

Character Study—comes in for special consideration under the Topical style of sermon. It has been said that the "greatest study of mankind is man." To announce the name of a certain Old or New Testament character as the subject for your discourse, or some unusual or striking expression associated with such a character, is to challenge the attention of Bible readers immediately. Why preach about Washington, Lincoln, or Wilson, or any other great characters in American history when the life stories of such men and women as Abraham, Isaac, Jacob, Joseph, Moses, Samson, David, Ruth, Deborah, Abigail, Elijah, Job, are available in the Book of God? American heroes pale into insignificance when compared with these sterling Biblical personages. If the Lord leads you to preach a message of warning and condemnation against such qualities as destroy character, abundance of material can be obtained from a study of the lives of such persons as Korah, Jeroboam, Jezebel, Athaliah, Balaam, Nebuchadnezzar, Belshazzar, Judas Iscariot, Simon the sorcerer, and such like. A comforting truth that assures the preacher, is the fact that he is not getting his information from a biased biographer, but from the Word of Truth that has been given by inspiration of the Almighty. Biblical writers have given us facts and have not hesitated to reveal the failures of saints, or the virtues of such who may have been out of the way. Mix some character study in with your list of topical sermons. God expects His people to profit from the experiences of men and women of the past. I Cor. 10:1-11.

III. The Expository Sermon

is perhaps the most admired and the least preached. Ministers are constantly lauding the merits of this kind of a sermon, but declare that they have no "gift." By the expository sermon is meant the selection of some chapter or portion of a chapter, some book or portion of a book in the Bible, and then proceed to give an exposition of the portion chosen. Whole books in the Bible may be covered in this manner, handled chapter by chapter. Some of the common objections follow:

1. *That it is too dry.* This depends largely upon the personality of the preacher, and his capacity to handle his subject impressively. It may be said that some textual and topical sermons are likewise dry and uninteresting.

2. *That it becomes monotonous.* Again the preacher is likely to blame. Expository preaching should not be continued indefinitely, but interspersed with other kinds of sermons. Too many details and technicalities may help to make it monotonous.

3. *That it is a lazy method of preaching.* No true preacher who feels moved by the Spirit to present Scripture truth in this manner will find less need for preparation and prayer, than he does in any other style of sermon.

Expository preaching has a number of decided advantages over every other form of sermon delivery:

1. *It is a Biblical method.* Our Lord, Peter, Paul, and Stephen used a method similar to this.

2. *It eliminates the personal thrusts that are*

sometimes manifest in textual preaching. In other words, it is possible to meet a special need of the congregation by the selection of such a portion of Scripture for exposition that will meet that need without being personal.

3. *It allows emphasis to be placed upon neglected truths that would probably be omitted in textual or topical preaching.* Many truths are not important enough to merit special emphasis in a textual sermon, neither do they lend themselves readily to classification in a topical sermon; but they can be emphasized as we come across them in expository preaching.

4. *It ought to make noble Bereans and encourage Christian people to carry their Bibles to the public service.*

5. *It awakens new appreciation of the books or portions of Scripture thus expounded.*

6. *It gives abundant opportunity for practical application of truth.*

7. *It can be made interesting and profitable.* The preacher must know his subject, must study his congregation, must be interested himself before he can interest others, and he must know when to quit. The Scriptures, rather than eloquence, are the prominent feature in expository preaching.

IV. The Hortatory Sermon

Think of the word *exhortation,* and you have the definition for this kind of sermon. The burden of its message is, BE GOOD. In other words, Christian duty, and our obligation to perform it, is the substance of the message of the man of God who uses this style of preaching.

Has this style of preaching any place in present-day pulpit messages? Opinions seem to be divided on this question. Some people are quite sure that hortatory preaching is not needed; that it encourages the "lazy" preacher, who seemingly finds it an easy matter to "exhort" without text, subject, or thought. There is no question that those who hold this view have some ground for their opinions, as there has been much of this "lazy" style of preaching done. Almost any one can sit under the sound of such preaching and absorb enough words, in course of time, to do some of that same kind of preaching, and that without any thought or research on his own initiative.

On the other hand, a little thinking convinces us that there is need for the hortatory sermon. Christian duty, after all, has, or ought to have, a prominent part in the pulpit message. It is true that this may be taken care of in the textual, topical, and expository styles of sermons—and to the extent that it is accompanied by exhortations to *do* as well as we *know,* it becomes a hortatory message. Eloquence, masterly exposition of Scripture, forceful presentation of Gospel truth, all have their place in the pulpit message; but where the "ye ought" is lacking, there you find a dangerous gap that ought not to exist.

Turning to the Scriptures, we have an abundance of evidence of this style of preaching in apostolic practice. "Repent; for the kingdom of heaven is at hand;" "Save yourselves from this untoward generation;" "We ought to give the more earnest heed, lest at any time we should let them slip;" "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness;" and hundreds of other exhortations are found in the apostolic writings. Yes, we need the hortatory sermon—especially so since Spirit-stirring exhortations are so seldom heard in the modern styles of preaching.

These four general classes of sermons will be further illustrated by sermon outlines that follow in a later chapter. After all is said that can be said about these different styles, the fact remains that the true servant of God must combine, or vary methods and messages to suit the needs of his congregation. The burden of the true minister is to get the truth to the hearts of his people, using whatever Scriptural methods that are best suited to the needs of his congregation and which will best suit his peculiar make-up and abilities.

CHAPTER XII

SERMON OUTLINES

One of the important things connected with the delivery of public messages is that of presenting thought in a way that it may be easily grasped by the hearers. There are certain things that you want to say, certain thoughts and impressions that you want your hearers to get. These "certain things" constitute the skeleton or outline of your message. And whether you write them down before you deliver your message, or simply retain them in your memory to draw from as you need them, they may after all be dignified by the name, "outline." But, whether written on pages of paper or on pages of the mind, your message will be clearer and quite likely more impressive if it has been well thought out and prayed over and the points logically arranged before you rise to speak. Yes, you should depend wholly upon the Spirit—both in the preparation and the delivery of your message. In the arrangement of these outlines, several things need to be kept in mind:

1. *Outlining should begin after the message has been well thought out.* Next Sunday you are expected to preach. Great responsibility rests upon you, and at the same time a great opportunity; for upon the character and contents of your message will depend, to some extent at least, the welfare of your congregation, the destiny of human souls. What shall you preach about? What does the congregation need? Who will likely be there? What is the occasion of the meeting? Will your message be for saint or sinner? or both? for old or

young? or both? As you thus meditate, you remember the assurance: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally." After prayerful meditation you select the subject and the text, and along with these there comes to you also the line of thought that your message should contain. That is the starting point of your outline. You arrange the several points, going into details as your natural bent of mind and habits, and the circumstances, may dictate. To what extent you will search the Scriptures, and other writings, is a matter we need not discuss at this point. Of course, every help you can get in the gathering and arrangement of material for the sermon will be welcome.

2. *The simpler the outline the better.* A few points well presented make a deeper impression than many points hurriedly gone over. These few points well supported by a few well chosen scriptures and other observations will serve your purpose better than several pages of manuscripts which must be read in the presence of your congregation if you are to get much out of them. A cumbersome body of notes before you constitutes a barrier between you and your congregation. It is more serviceable to you therefore, and better for your congregation, if you make your outlines simple and to the point, so that a simple glance will put you in possession of what you want. The subject in hand should be made so clear that the congregation will readily grasp the points you are trying to present. Make your outlines a help to you in presenting clearly a message that was well thought out beforehand, rather than a platform upon which to build the structure of your message.

3. *Each point presented should stand out clearly by itself, yet having a logical connection with the other points of the message.* This means a sustained unity of

thought, each point in the discourse sustaining and strengthening the other thoughts presented. Clearness of thought in the mind of the messenger is essential to clearness in the message. By delivering your message point by point, you add not only to its clearness, but you can break off almost at any time without crippling the part of the message that has been delivered.

4. *Do your own outlining.* The workman can do his best work when he uses his own machinery. This does not mean that we can not (and ought not to) get helpful thoughts and methods from the outlines and suggestions of others and, occasionally using somebody else's outline complete (giving proper credit); but as a rule we can do our best work when we construct our own outlines. Avoid "second hand" sermons, even though much of the frame-work may be borrowed from others.

5. *The chapter of the outline should fit the character of the messenger and his message.* Some speakers are more methodical than others, and some with excellent memories prefer to deliver their messages without the aid of written outlines. Then it makes a difference whether the message is based upon some subject, upon some scripture clause or verse, or upon some chapter or book; whether the sermon is textual, topical, expository, or hortatory.

Outlining sermons is not a difficult task, if we bear in mind that they are but helps to aid the memory. In fact, some texts suggest their own outlines. May we cite a few illustrations:

II Timothy 2:15

1. Study
2. To shew thyself approved unto God,
3. A workman that needeth not to be ashamed,
4. Rightly dividing the word of truth.

I Timothy 4:16

1. Take heed—
    a. Unto thyself,
    b. And unto the doctrine;
2. Continue in them;
3. Results—
    a. Thou shalt save thyself
    b. And them that hear thee.

Matthew 5:13-16

(God's People in the World)

1. "Salt of the earth"
    a. Its uses
    b. Salt that has lost its flavor
    c. Good for nothing
2. "Light of the World"
    a. Its uses
    b. Can not be hid
    c. Let it shine—why

As with texts, so with sermons, many of them suggest their own outlines—conditioned upon the personality of the speaker and kind of message he feels called upon to deliver. Suppose, for instance, that you are to preach a subject on Baptism. Among the first questions to present themselves for answer are, What does the congregation need? What points are most needful to present at this time? You think of the several kinds of baptism mentioned in the Bible, the origin of water baptism, its design and mode, its uses and abuses, to whom it should be administered, who should administer it, instruction before baptism, some controversial points that need clearing up, and a number of other things. From these you select the points you consider most needful for discussion at this time, arrange them in the order in which they should be presented, fortify them with scripture references and such other notations as you may see fit to make use of, and you have your outline.

6. *All outlines should be scriptural*—must be, if the message merits the name of "Gospel sermon." Their

practical use is to aid the messenger to present his message in a clear, impressive way, delivered "in the demonstration of the Spirit and of power," made forcible because it is the Word of God spoken by direction of the Spirit of God. When delivered in this way, God's messengers "speak as the oracles of God."

The next chapter will be devoted to a list of outlines, taken from various sources, designed to illustrate the several styles of sermons discussed in the chapter immediately preceding this one.

Most of these outlines are rather lengthy for the ordinary pulpit message, but they were prepared for the double purpose of illustrating the different types of sermons discussed and of furnishing food for meditation on the part of the Bible student and seeker after truth.

CHAPTER XIII

SERMON OUTLINES—Continued

A. TEXTUAL

A Fourfold Charge to Christians

Text.—Watch ye, stand fast in the faith, quit you like men, be strong.—I Cor. 16:13.

I. **Watchfulness Enjoined**—"Watch ye."
  1. Be vigilant in all things.
  2. Watch against the wiles of the devil.
  3. Watch against the encroachments of this world.
  4. Watch against fleshly inclinations.
  5. Watch for opportunities to do good.
  6. Watch for the coming of the Lord.

II. **Faithfulness Commanded**—"Stand fast in the faith."
  1. Be established in the doctrines of the inspired Word.
  2. In the atonement.
  3. In the peace principles of the Prince of Peace.
  4. In remaining "unspotted from the world."

III. **Manly Behavior Required**—"Quit ye like men."
  1. Character, not physical prowess, constitutes true manhood.
  2. "Put away childish things."
  3. Manly in behavior.
  4. True manhood of divine origin.
  5. Manliness expressed in self-denial and in living for the good of others.

IV. **Strength of Character Essential.** Therefore "Be strong."
  1. Spiritual strength acquired and retained through—
    a. Conversion and the Spirit's indwelling.
    b. Feeding daily on God's Word.
    c. Being diligent in the Master's service.
    d. Habitually living the victorious life.
    e. Putting on "the whole armor of God."
  2. Strength needed in every walk in life.
  3. "Be thou strong therefore, and shew thyself a man."

The Threefold Deliverance

Text.—Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling.—Psa. 116:8.

I. **The Great Deliverance**—"Delivered my soul from death."
It has well been said that the greatest of all miracles is "the miracle of grace" wrought by the power and love of the Al-

mighty in the souls of those who turn aside from the way of sin and accept Jesus Christ as Savior and Lord. It means that the power of death has been conquered, the curse of death removed, the soul delivered from sin in time and from the results of sin in eternity. "Over such the second death hath no power."

II. **The Joy of the Lord**—Delivered "mine eyes from tears." This does not mean that the child of God has no sorrows on earth. Jesus Himself is referred to as "a man of sorrows." But it does mean a blessed peace that enables us to rejoice in the midst of the greatest trials and distresses, also an eternal inheritance in the city of light where "God shall wipe away all tears."

III. **The Sinless Life**—Delivered "my feet from falling." Thank God for His sustaining grace. He is able not only to save us from death but also to deliver our hands and our feet from the sinning life. Salvation begins here, when God lifts all His obedient children above the power and dominion of sin. "How shall we that are dead to sin live any longer therein?"

IV. **Question:** Have you experienced this threefold salvation?

B.—EXPOSITORY

The Gist of Ezekiel's Message

(THEME: Conditions for God's Indwelling.)

Text.—The name of the city from that day shall be, (Jehovah-shammah) The Lord is there.—Ezek. 48:35.

Introductory

God gave Ezekiel special visions in which he saw God's glory, Israel's sins, God's departure from the temple and the city, God's judgment upon the nation and upon Israel, etc.

I. **Conditions Causing God's Departure.**
   1. Idol worship (6:13; 8:1-18).
   2. Violence (11:4-6).
   3. Disobedience (15:8).
   4. Lying prophets (13).
   5. Immorality (16).

II. **Conditions for God's Return.**
   1. Repentance (33:11; 36:25-38).
   2. Reformation (43:10-12).
   3. Keeping God's temple holy (43:10-12).
   4. Teaching God's laws aright (44:23, 24).
   5. Obedience (44:23, 24).

III. **God's Indwelling as Applied to Present Conditions.**
   1. Hindered or driven from us—
      a. Worldliness (Jas. 4:4).
      b. Disobedience (Jno. 14:22, 23).

      - c. The unequal yoke (II Cor. 6:14-18).
      - d. Uncleanness (II Cor. 6:18-20).
   - 2. How we may receive His indwelling.
      - a. Receiving Christ's cleansing (I Jno. 1). Repentance, confession, surrender, faith, etc.
      - b. Living a holy life. Word-filled (Col. 3:16), prayerful (I Thes. 5:23) obedient (Jno. 14:21-23), pure (Matt. 5:8).
   - 3. Figuratively applied to us.
      - a. We are a spiritual house (I Pet. 2:5).
      - b. A habitation of God (Eph. 2:20-22).
      - c. Our bodies His temples (I Cor. 6:19; II Cor. 6:16).

IV. **Conclusion.**
   1. Principles of God's character unchanging.
   2. Presumptuous people will have loss.
   3. Right conditions will bring blessings.
   4. Has the Lord a place in our lives to-day?

—J. R. Shank.

C. TOPICAL

Repentance

Text.—Repent ye, and believe the gospel.—Mark 1:15.

I. **Elements of Repentance.**
   1. Conviction.—Acts 2:27; 9:6; 16:29.
   2. Contrition.—Matt. 26:75; II Cor. 7:10; Rom. 7:24.
   3. Confession.—Psa. 32:5; Prov. 28:13.
   4. Forsaking sin.—Ezek. 14:6; 18:30; Isa. 55:7.
   5. Restitution.—Luke 19:8.

II. **The Doctrine Taught.**
   1. By John the Baptist.—Matt. 3:2; Mark 1:4.
   2. By Christ.—Matt. 4:17; 13:3, 5; Luke 24:47.
   3. By Peter.—Acts 2:38; 3:19; II Pet. 3:9.
   4. By Paul.—Acts 17:30; 20:21; 26:20.

III. **How Lead to Repentance.**
   1. Through preaching of the Word.—Acts 2:37, 38, 40.
   2. Through believing the Word.—Jonah 3:5-8.
   3. Through the goodness of God.—Rom. 2:4; II Pet. 3:4.
   4. Through chastisement.—Heb. 12:6 ,10, 11; Rev. 3:19.
   5. Through affliction.—II Cor. 7:8-11.
   6. Through correction.—Psa. 119:67, 71.
   7. Through beholding God.—Job 52:5, 6.

IV. **Results of.**
   1. Causes joy in heaven.—Luke 15:5, 10.
   2. Gives assurance of pardon.—Luke 24:47; Acts 3:19.
   3. Followed by gift of the Holy Ghost.—Acts 2:38.

V. **Danger of Neglecting It.**—Matt. 11:20-24; Luke 13:3, 5.

VI. **Denied to Reprobate Backsliders.**—Heb. 6:4-6.

—J. S. Shoemaker.

Truth and Freedom

Text.—Ye shall know the truth, and the truth shall make you free. —Jno. 8:32.

Introductory.

Brief discussion of the context.
The quest for freedom.
Relation between truth and freedom.
"Ye shall know."

I. **Truth.**

1. "What is truth?"
2. "Thy WORD is truth."

When we think of the infinite wisdom and knowledge of God as compared with that of man; of the fact that with God "it is impossible to lie;" of the fact that while every branch of science known to man has been compelled to reverse itself in the light of later revelations of science, in each case such revelations confirmed the Bible in its truth and accuracy; of the "many infallible proofs," external and internal, of the authenticity of the Bible as God's Word, we are made to feel the force of the simple declaration: "THY WORD IS TRUTH."

3. How truth may be known.
   - a. Through faith.—Heb. 11:1.
   - b. Through the study of the Word.—Acts 17:11.
   - c. Through prayer.—Jas. 1:5.
   - d. Through a willing mind.—Jno. 7:17.
   - e. Through the Spirit.—Jno. 14:26.
4. How men are blinded to the truth.
   - a. By remaining in a lost condition.—II Cor. 4:3, 4.
   - b. Through hatred of others.—I Jno. 2:11.
   - c. Through wilful striving against better light.—II Thess. 2:11.
5. The power of truth.
   - a. "Quick, and powerful."—Heb. 4:12.
   - b. Enemies unable to resist it.—Luke 21:15; Acts 6:10.

II. **Freedom.**

1. Real freedom.—Jno. 8:36.

Men have sought desperately for freedom from the law of God, only to find themselves slaves under the bondage of sin. Under guise of "do as I please" men have become slaves to the bottle, to the pipe or cigarette, to lust, to fashion, to filthy lucre, to others of this world's gods. The only real freedom to be found anywhere is the freedom of the Cross.

2. Blessings of freedom.
   - a. Free from the law of sin and death.—Rom. 8:2.
   - b. "More than conquerors."—Rom. 8:37.
   - c. Faithful service.—I Pet. 2:16.
   - d. Real liberty.—Gal. 5:1.
   - e. "Firstfruits of his creatures."—Jas. 1:18.

III. **No Freedom, except through the Truth.**
The "word of truth" is the panacea for all the ills of every sin-sick soul.

Lost Men of the Bible

Text.—The Son of man is come to seek and to save that which was lost.—Luke 19:10.

1. **Zacchaeus**—lost with a political office.—Luke 19.
2. **The Rich Fool**—lost through covetousness.—Luke 12.
3. **The Rich Man**—lost through neglect of salvation.—Luke 16.
4. **The Pharisee**—lost through self-righteousness.—Luke 18.
5. **The Prodigal Son**—lost in a far-off country.—Luke 15.
6. **Demas**—lost in worldliness.—II Tim. 4.
7. **Korah**—lost in rebellion.—Num. 16.
8. **The Sodomites**—lost in immorality.—Gen. 9; Jude 6.
9. **Simon the Sorcerer**—lost in the church.—Acts 8.

—J. L. Stauffer.

Non-resistance and Peace

Texts.—Resist not evil.—Matt. 5:39.
Avenge not yourselves.—Rom. 12:19.
Love your enemies.—Matt. 5:44.

I. **Introduction**
  1. Our position on Peace in the past.
  2. Our problems concerning Peace in the present.
  3. Our purpose of Peace practice in the future.

II. **Old Testament Position.**
  1. Divine Commands.
    a. "Thou shalt not kill."—Ex. 20:13.
    b. "Love thy neighbor as thyself."—Lev. 19:18.
  2. Definite Cases.
    a. Elisha's attitude to the Syrians.—II Kings 6:8-23.
    b. David's kindness to Saul.—I Sam. 24:9-11, 16-19.
    c. God's attitude toward the warrior king.—I Chron. 28:3.
    d. The promised Messiah, the Prince of Peace.—Isa. 9:6.

III. **Jesus Christ's Principles**—"Good will toward men."
  1. His negative instructions.
    a. "Resist not evil."—Matt. 5:39.
    b. "My kingdom is not of this world;" else would my servants fight.—John 18:36.
  2. His Positive Injunctions.
    a. "Love your enemies."—Matt. 5:44.
    b. "Do good to them that hate you."—Matt. 5:44.
    c. "Turn to him the other (cheek) also."—Matt. 5:39.
    d. "Let him have thy cloak also."—Matt. 5:40.
    e. "Blessed are the peacemakers."—Matt. 5:9.
    f. "All they that take the sword shall perish with the sword."—Matt. 26:52.

3. His Exemplary Actions.
    - a. He submitted meekly in Gethsemane.—Matt. 26:53.
    - b. He held His peace during the trial.—Matt. 26:63.
    - c. He prayed for His enemies on the cross.—Luke 23:34.

IV. **Early Church Practices.**
1. Peter and John did not retaliate but suffered imprisonment.—Acts 5:40, 41.
2. Stephen suffered stoning and prayed for his enemies.—Acts 7:57-60.
3. Paul submitted to maltreatment and did not resist.—Acts 16:23-25; II Cor. 11:24-26.

V. **Apostolic Preaching.**
1. The Testimony of James.
    - a. Envying and strife leads to confusion.—Jas. 3:16-18.
    - b. Wars and fightings issue from lusts.—Jas. 4:1, 2.
2. The Testimony of Peter.
    - a. We should not render evil for evil . . . but contrariwise, blessing.—I Pet. 3:9.
    - b. It is thankworthy to suffer wrongfully.—I Pet. 2:19-23.
3. The Testimony of Paul.
    - a. "Bless them which persecute you."—Rom. 12:14.
    - b. "Live peaceably with all men."—Rom. 12:18.
    - c. "Avenge not yourselves."—Rom. 12:19.
    - d. "Overcome evil with good."—Rom. 12:21.
    - e. "The weapons of our warfare are not carnal."—II Cor. 10:4.
    - f. "The servant of the Lord must not strive."—II Tim. 2:24.
    - g. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness . . . "—Gal. 5:22, 23.

VI. **Conclusion.**
1. The Bible clearly teaches peace.
2. Christ and His followers lived it.
3. Our fathers kept this teaching.
4. It is our privilege and duty to exemplify it.

—L. S. Weber.

A Character Study of Moab

(THEME: Acceptable and Unacceptable Character before God.)

Text.—Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.—Jer. 48:11.

Introductory.

One of the sons of Lot has become a nation. Under the figure of wine left in a vessel with the dregs remaining in it, the character of this nation is portrayed.

I. **Moab's Characteristics.**
  1. Using blessings from God to selfish ends.
  2. Haughty, and against God's people.—Jer. 48:26-29; Ezek. 25:8-11.
  3. Fighting through Baalam to overthrow God's people.—Num. 22-24.
  4. Enticing Israel to sin.—Num. 25.
  5. Continuing in idolatry.—Jer. 48:35.

II. **Abominations before God.**
  1. As manifest in all.—Psa. 14:3-7.
  2. As manifest in Moab.—Zeph. 2:8-10.
  3. As manifest in Israel.—Isa. 1:13; 65:5.
  4. As manifest in Cain.—Gen. 4:3-8.
  5. As manifest in Saul.—I Sam. 15:22, 23.

III. **Acceptable Character a Sweet Savor before God.**
  1. Jesus Christ the only One.—Eph. 5:2.
  2. In Him our offerings are acceptable.—Heb. 13:15, 16; Phil. 4:18.
  3. Like Abel.—Gen. 4:3.
  4. Like Noah.—Gen. 8:20.

IV. **How Made with a Right Taste and Smell.**
  1. "Emptied from vessel to vessel."
    a. Providences of correction and reproof.—Heb. 12:5-11.
    b. God's Word doing its work.—Heb. 4:12, 13; II Tim. 3:16.
    c. The Spirit's strivings.—Jno. 16:8-11.
  2. Receiving Jesus.—Jno. 1:12, 13; I Cor. 6:11; Rom. 14:13.

—J. R. Shank.

Manasseh

(As an illustration of repentance.)

Text.—II Chron. 33:1-20.

I. **"Sowing Wild Oats"** (2-10).

II. **Chastenings** (11).

III. **Repentance and Restitution** (12-19).

IV. **Lessons from His Life.**
  1. The folly of wasting the best part of our lives in sin.
  2. "Whom the Lord loveth he chasteneth."
  3. People who sin against better knowledge sink into degradation until they become "worse than the heathen."
     Notice the drift: "Did that which was evil in the sight of the Lord . . . Like unto the heathen . . . Worse than the heathen."
  4. "The way of the transgressor is hard."
  5. People who truly repent make restitution for their wrongdoing so far as it lies within their power to do so.

6. While God forgives and overlooks, repentance can never wipe away all the effects of sin. Youth is the time to commence serving the Lord.

V. **Questions.**
   1. What did Jesus say of the Jews who rejected Him, as compared with the men of Tyre and Sidon? of Sodom and Gomorrah? of the Queen of Sheba?
   2. Is it manly to be wicked?
   3. Why serve the Lord in our youth?
   4. What constitutes "a blessing in disguise?"
   5. Is there an advantage in living a deeply sinful life so that our experience of conversion may prove all the brighter?
   6. What is the greatest lesson that we learn from the life of Manasseh?

D.—HORTATORY

Ambassadors and the Word of Reconciliation—II

Cor. 5:20

I. **Our Right and Authority to Speak.**
   1. Ambassador defined—one commissioned by a ruler to represent him to another nation or government—All Christians are thus commissioned.
   2. Who appoints us—God through Christ, who has all power in heaven and earth.
   3. His power is available to us.—Eph. 3:20.
   4. We are sent to those who are "unreconciled"—at enmity with God.
   5. We represent Him who "paid it all"—our message is to persuade the unreconciled ones to accept that payment.

II. **God comes down to our point of view—beseeches (entreats).** (We **Command** inferiors, **Exhort** equals, **Entreat** superiors).
   1. We come to you (the unreconciled) with a message of God —are God's instruments—entreating (not commanding) you to yield to God.
   2. God's message to you is a personal one—**Be YE.**
   3. By us—the message is important, not because of us, who bring it, but because of Him who sends it.
   4. In Christ's stead—were He here He would plead with you to be reconciled to God—He has gone to heaven, and has left **US** here to plead with you.

III. **Compare the antonyms "Reconciliation" and "Alienation."**
   1. All the world alienated from God by sin—you are at enmity with God.
   2. No hope for you unless you are reconciled to God.
   3. Results of alienation.
      a. The way of the transgressor is hard in this life.

        - b. Eternal death is eternal separation from God and eternal suffering.
        - c. God's message of exhortation is that you escape these calamities through oneness with God and His eternal love.

IV. **The text defines a condition YOU may change.**
    1. God says by us, **"BE"** ye reconciled—God is ready, waiting—**you** must choose.
    2. Reconciled—God's attitude to you is one of love—yours toward Him is an attitude of rebellion—accept His offers of mercy.
    3. To God—be at one with Him—let His will control you.
        - a. Reconciliation means faith in Him—believe Him, His Word, His promises, His judgments.
        - b. Reconciliation means love for Him—His person, His kindness to us, gratitude for all He has done for us and still is doing.
        - c. Reconciliation means obedience to Him—complete, full, constant.

WE PRAY YOU: BE YE RECONCILED TO GOD.

"Prepare to Meet Thy God"

Text.—Amos 4:12.

I. **Introductory.**
    1. That all will meet Him is beyond question.
    2. Such meeting delightful to all who are prepared.
    3. That time will come too soon for some.
    4. Unexpected to others.

II. **Preparation Important**
    1. We should count the cost.
    2. Cost of being unprepared.
    3. Reward of faithfulness.
    4. That eventful meeting.—Matt. 25:31-46.

III. **Why Prepare.**
    1. Christ has gone to prepare a place for us.—Jno. 14:2, 3.
    2. Reward for those who are prepared.
    3. Condemnation for those not prepared.
    4. Christ will come in an unexpected hour.
    5. Our influence over others.

IV. **How Prepare.**
    1. "Seek ye **first** the kingdom of God."
    2. "Ye must be born again."
    3. "Fear God, and keep his commandments."
    4. "Watch and pray."

V. **When Prepare.**
    1. To-day.
    2. In the time of opportunity.
    3. While the Spirit is calling.

VI. **Personal Thoughts.**

1. Would I be ready were He to come NOW?
2. Will He spare my life any longer?
3. Will my delay in accepting Christ cause others to miss heaven?
4. Is not this the best time to prepare?
5. What may I do to lead others to consider the importance of meeting their Lord in a prepared state?

—L. S. Yoder.

CHAPTER XIV

A SYMPOSIUM OF TEXTS

The outstanding duty of the minister of the Gospel is that of preaching the WORD. And not the least part of this work is the text upon which the message is based. If the message consists of an exposition of some text—a few words, a verse, a chapter, a book—it is important that the text be chosen with a view to supplying the soul-food most profitable to the congregation. If the prominent part of the message is some subject, it is important that a text be selected that will throw the light of truth upon the subject. "All scripture . . . is profitable," but not all scripture fits the kind of message which you are impressed that your congregation needs.

It will be noticed that the texts that follow are selected for special occasions only. No attempt was made in the selection of suggested texts for ordinary occasions. This is the way they were collected: A letter was sent to a number of active and experienced ministers, asking them for a list of what they considered as among the most appropriate and impressive texts suitable for the various occasions named. From among the various lists sent in we selected the symposium of texts herein submitted, with the hope that these might be of service to the busy minister in helping select the text desired.

I. EVANGELISTIC

Gen. 7:1
Psa. 24:3, 4
Isa. 55:1-3
Isa. 55:6, 7
Isa. 1:18
Mark 1:40-42
Jno. 2:5
Jno. 3:4
Jno. 4:23, 24
Mark 4:41
Heb. 2:1-3
Heb. 4:12
Ex. 5:1
Prov. 16:25
Ezek. 33:11
Ezek. 14:23
Amos 4:12
Luke 9:23
Luke 13:3, 5
Luke 14:18
Luke 14:15, 16
Luke 15:11-32
II Pet. 3:9
Rev. 3:20
Josh. 24:15
Eccl. 12:1
Eccl. 12:13
Dan. 5:25-27
Matt. 4:4-11
Matt. 11:28, 29
Matt. 25:1-11
Acts 17:30
Rom. 6:23
Rom. 10:10
Rev. 7:9-12
Rev. 22:17

II. BAPTISMAL SERVICES

Matt. 3:6
Matt. 3:11
Matt. 3:15
Matt. 28:19, 20
Luke 3:3
Jno. 4:1, 2
Mark 1:8
Acts 2:38
Acts 8:12
Acts 8:36-38
Acts 16:30-33
Acts 10:46-48
Rom. 6:1-7
I Pet. 3:21
I Cor. 12:13
Eph. 4:5

III. COMMUNION SERVICES

Gen. 22:7, 8
Matt. 26:26, 27
Jno. 1:29
Jno. 10:11
I Jno. 4:14
Ex. 12:26-28
Luke 22:14-20
Acts 2:42
Rom. 5:11
Rom. 12:5
Isa. 53:6
Isa. 53:12
I Cor. 5:7
I Cor. 10:16-21
I Cor. 11:23-26

IV. FUNERALS

Gen. 23:2
Gen. 25:8
Psa. 116:15
Jno. 14:1
Jno. 11:23-26
II Cor. 5:1
II Cor. 5:4, 19
Rev. 2:10
Num. 23:10
II Kings 4:26
Amos 4:12
Rom. 8:10
Rom. 8:28
I Thes. 4:13, 18
II Tim. 4:6-8
Rev. 7:9-12
Job 1:21
Job 14:14
Nahum 1:7
Gal. 6:9
I Cor. 15:51-54
I Cor. 15:58
Phil. 1:21
Rev. 14:13

V. THANKSGIVING

Amos 4:5
I Sam. 7:12
Matt. 6:33
Luke 16:9
Luke 2:38
II Cor. 9:15
Phil. 4:6
Phil. 4:11
Eph. 5:20
Psa. 26:7
Psa. 50:14
Psa. 92:1, 2
Psa. 95:2
Psa. 107:1, 8
Psa. 100:4
Psa. 103:1, 2
Psa. 116:12
Rev. 5:13
I Thes. 5:18
I Thes. 3:9
Col. 4:2

VI. COUNSEL MEETING

Psa. 26:2
Psa. 122:6
Psa. 139:23, 24
I Cor. 10:11, 12
I Cor. 10:13, 31
I Cor. 2:4, 5
I Jno. 1:7
Lam. 3:40
Matt. 3:3
Jno. 13:34
Jno. 19:4
II Cor. 13:5
Heb. 2:1
Mal. 3:16
Matt. 18
Rom. 12:10
Eph. 4:32
Phil. 2:1-4
Phil. 3:15-20

VII. CONFERENCE SERMONS

Prov. 11:14
Matt. 16:18, 19
Rom. 12:4, 5
I Cor. 15:58
I Cor. 3:9
I Tim. 3:15
I Tim. 4:12
I Tim. 4:16
Acts 15:6
Acts 15:28
Acts 16:4, 5
Acts 20:28-32
II Cor. 3:17
II Tim. 4:5
Rev. 2:7
Gal. 5:1
Gal. 3:28
Eph. 1:23
Eph. 4:3
Eph. 4:11-16
Eph. 5:32
Eph. 6:10-18

VIII. EASTER

Matt. 20:19
Matt. 28:6
I Cor. 15:20, 22
Eph. 2:1
Mark 16:6
Rom. 4:25
Rom. 8:34
Col. 3:1
Luke 24:34
Luke 24:52
II Cor. 5:17
Rev. 1:18

IX. MARRIAGE

Gen. 2:18, 24
Gen. 24:4-8
Prov. 18:22
Heb. 13:4
Matt. 19:5, 6
Jno. 2:52
Eph. 5:25-33
I Pet. 3:5-7
Mark 10:6-8
I Cor. 11:3
I Cor. 11:7

X. CHRISTMAS

Num. 24:17
Isa. 9:6
Micah 5:2
Rom. 6:23
Eph. 1:3
Matt. 2:1, 2
Matt. 2:6
Matt. 2:8-10
Matt. 2:11
Luke 2:8-11
Luke 2:14
Luke 2:15-20
Luke 2:25, 26

XI. ORDINATION SERVICES

Mark 3:14
Acts 1:15-26
Acts 6:1-6
Acts 13:1, 2
Acts 20:28
Acts 14:23
Jno. 15:16
I Tim. 3:1
I Tim. 3:13
I Tim. 4:14
II Tim. 2:2
I Pet. 5:1-5
II Tim. 4:1, 2

XII. MISSIONARY MESSAGES

Matt. 10:16
Matt. 28:18-20
Mark 16:15
Isa. 6:8
Isa. 45:22
Isa. 62:2
Jonah 3:2
Isa. 55:10, 11
Psa. 119:130
Phil. 4:19
Jno. 10:16
Jno. 17:18
Jno. 20:21
Jno. 20:31
Heb. 9:28
Luke 24:46, 47
Jno. 4:35
Acts 1:8
Acts 10:34, 35
Acts 17:26
Acts 8:4
Acts 13:2
Acts 16:9 l. c.
Acts 10:42, 43
Acts 11:19-21
II Cor. 5:21
Rev. 1:17 l. c., 18
Rev. 1:3
Rev. 3:20
Gen. 12:3

CHAPTER XV

VISITATION WORK

In a preceding chapter we discussed the importance of ministers keeping in close personal touch with their members. This naturally brings up the question of pastoral visits. But we do not wish to confine ourselves to pastoral visits alone. There is a wider field into which the pastor must enter if he would do his best for the congregation and community. And here are a few things to keep in mind in connection with the subject before us:

1. *Overseers are essentially "fishers of men."*

When Christ commissioned the fishermen of Galilee to serve as "fishers of men" He created an office which did not expire with the death of the last among the twelve. The minister's principal business is to search for souls. And whether this means the bringing of the lost to Jesus, the spiritual nourishment of those already saved, or the training of other fishermen, we should never lose sight of the chief goal of our profession. Whether our visits are of a pastoral or some other nature, whether they take us among members or nonmembers, are made on Sundays or week days, among sick or well, in business or social pursuits, they should have a direct or indirect bearing upon our chief business, that of winning souls for the Master. Fishing, we understand, requires both purpose and tact.

2. *There should be purpose in visiting.*

This thought is taken care of in the preceding paragraph, but it needs mention, and when "the love of Christ constraineth us" in our visitation work it makes the task not only easier but more effective and profitable.

3. *"He that hath friends must shew himself friendly."*

Where the soul is overflowing with friendship for others, visiting becomes a pleasure rather than a chore. Not only does it become a pleasure to the visitor, but also, as a rule, to the ones visited.

4. *There should be no time lost in visiting.*

Sometimes it is in order to spend days and weeks as a visitor in the home of some friend or friends, but it is seldom that such visits are due from pastor to members. A half-hour visit is often more profitable than a longer visit would be, and very often a few minutes' call is just what is needed. But no matter how long or how short a visit may be when measured in terms of minutes or hours, it is a waste of time to spend any part of it in gossiping, frivolity, strife, or "cracking jokes." The busy servant of God, minister or layman, should find a more profitable way to spend his time.

5. *There is much to be gained through visitation work.*

It puts the visitor in close personal touch with other people and gives him an inside view of their trials and problems. It affords an opportunity to be of service to one another. It awakens friendships, and oftentimes the social contact wipes out misunderstandings. It enables the preacher to deliver sermons which touch the heart-strings of the people and to give them the kind of spiritual food that they need. Not only as a matter of duty, but as a means to serving the cause of Christ and the Church in the best possible way, the "fishers of men" should keep close enough touch with their people that they may have a knowledge as to where the fishes are that ought to be gathered into the Gospel net—and properly nourished after they are gathered in.

In the Homes of Members

Every minister should make it a point to be in the homes of all his members at least once a year. This is not as great a task as some would imagine. The average congregation has less than fifty families. An average of one home a week would get the minister around nicely during the year. In case of large congregations there should be enough ministers to take care of the membership properly. Happy the congregation blessed with a minister who is in the homes of the members frequently enough that they feel familiar with him as a friend and are ready to confide in him as a confidential leader and adviser. While in the home he should seek occasion to lead in family devotions, to encourage each member of the family to live a consecrated Christian life, to offer practical suggestions as to fostering the highest interests of the family, and to lead the unconverted ones into the fold of Christ. The heads of the homes should coöperate with their ministers, to the end that these ministerial visits may mean the most for the highest welfare of the home and all its members. See that your preacher gets a chance to shake hands with the boys and the girls, and don't find fault with him for not coming around any oftener than he does—at least not if you have failed to invite him, or otherwise have failed to help make it possible for him to do the required visiting.

In Other Homes

If in your community there are members of other denominations besides your own, you are showing simple

Christian courtesy by giving them practical demonstrations of your friendship. While you should not try to crowd yourself in on them, a friendly visit on your part will be appreciated in most cases, and often you may be a positive help to them in wrestling with life's problems. It will also be a means of strength to your church if others in your community know what your church believes in, what it is aiming to accomplish, and what are the Gospel standards which you and your people are endeavoring to uphold. Also, in practically every community there are homes where Christ is not recognized as Savior and Lord, and where they are in need of spiritual help whether they recognize such need or not. A friendly attitude on your part will help win them. Not infrequently visits in such homes are appreciated quite as much as in the homes of your own members.

On Sunday Afternoons

Some people object to Sunday visiting. There is a kind of Sunday visiting that is decidedly objectionable from a scriptural standpoint. If the mere passion for "having a good time," or the talking over of business affairs, or gossiping, or an automobile ride, or some other fleshly motive, prompts the visiting, then the less Sunday visiting the better. But there are higher motives which should prompt the Sunday movements of the servant of the Lord. Sunday afternoons often present our most fruitful opportunities for spiritual edification in Christian association, for personal work among both saints and sinners, for visiting the sick, and for other things that we might not have opportunity to do at any other time. In the language of our Savior, "The Sabbath was made for man, and not man for the Sabbath." "As we have therefore opportunity, let us do good." The servant of God often finds opportunities for Sunday afternoon activities so important that he should not neglect them, even though he must take time off some other time for rest for the body.

IN THE SICK ROOM

"I was sick, and ye visited me." This is the story that has meant the salvation of many a soul. Whatever you may have to say about the origin of sickness, there is no mistaking the fact that some sinners who could not be reached by any other means have been mellowed through sickness and made approachable by the servants of God. We must use tact, to be sure; but to stay away entirely is not tactfulness. It has well been said that "a friend in need is a friend indeed." Your presence at the bedside of the sick—be they saint or sinner, member or non-member, friend or foe—if you are there from the standpoint of friendship or desire for helpfulness, means much in cementing friendship, in encouraging both the sick and their friends, in bringing good cheer, in dispelling the feeling (where such feeling may exist) that "no one cares for my soul." Especially among the poor and needy should there be diligence in visiting the sick. A brief call, a short season of prayer, the singing of favorite songs, a word of comfort or encouragement, are a few of the opportunities that come to the one who is faithful in visiting the sick.

IN HOSPITALS, ALMSHOUSES, JAILS, ETC.

Our opportunity here is suggested in Matt. 25:34-45. As for causes why people are found in one or the other of these places, we find most of them in three words: sickness, misfortune, sin. Naturally, we would divide our subject into two parts: (1) Hospitals and charitable institutions; (2) penal institutions. The underlying causes why people are in the former are sickness and misfortune; of the latter, crime.

1. The message of good cheer and encouragement is always in need in institutions built for the care of the needy. And whether the principal thing on the mind is suffering, as in hospitals; helplessness, as in homes for children or dependent aged people; or misfortune, as in almshouses, this message of cheer is always in order. "A word fitly spoken is like apples of gold in pictures of silver." A friendly call, a few words of cheer or encouragement or admonition, a short prayer service, songs by groups of workers, and, where possible, preaching services either weekly or monthly, are opportunities for sowing seed in fruitful ground. The important point is that we hold ourselves in readiness to serve as friends in need wherever there is opportunity. "As we have therefore opportunity, let us do good unto all men."

2. There are two reasons why men are sent to prison: (1) Because of crimes which they are accused of having committed; (2) because of persecution for righteousness' sake. In either case there is opportunity for service. Those in prison because of other men's iniquity (as was the case with the apostles, our fathers during Reformation times, "conscientious objectors" during the World War and other wars) need the sympathy and encouragement of friends whenever the prison rules are lax enough to permit their friends to come in. Those who are there because of their own crimes actually committed may, even though hardened in sin, sometimes be reached with the Gospel. If one out of a thousand among these hardened criminals should be brought to Christ through your personal visits and work, you would be richly rewarded for your labors.

METHODS OF WORK

must of necessity be governed by two things: (1) The circumstances under which the work is carried on; (2) the personality of the worker. Here, as in all other lines of work, the worker must be himself if he would accomplish most for the Lord. As for getting into people's good graces, Paul had the correct idea when he made himself "all things to all men" that he might "by all means win some." By this we are not to understand that for the sake of working into others' good graces we should stoop to questionable things or unscriptural compromises, but we can make ourselves agreeable without in the least compromising our faith or character. In this we have a conspicuous example in Christ, who associated with all classes of people, yet never lost His identity nor departed one iota from the standards of God's Word. The same thing can be said of Paul. The same, also should be characteristic of our own personal records.

Since the great body of people belong to the "common people," we should likewise train with the same class.

If, like Paul, we are called upon to face two schools of philosophers, or come in contact with members of Caesar's household, we should be so thoroughly rooted and grounded in the faith, so full of a knowledge of the Word, and steadfast in the same, that our impression upon people will be that of the man of God and our power that of the Holy Spirit of God.

It is convenient to carry a pocket Testament, for then we will never be caught without our sword. And the larger the percentage of this message we have upon the end of our tongues the more ready and efficient we are in wielding "the sword of the Spirit."

While it is expedient, many times, to spend a large part of our time while associating with others in talking about material things and earthly affairs, we should make it a rule wherever possible (as did Christ when talking with the woman at Jacob's well) to talk "religion" before the conversation is ended.

A silent prayer is always in order, in all our associations with others.

In your visitation work, keep out of questionable places—especially so when you are by yourself. It is easy for the scandalmonger to start his whisperings and do the cause of Christ more harm than you with the best of intentions can do it good.

Undue familiarity with members of the opposite sex—such as slapping them on the back, fondling their hands, or being in too close touch with them otherwise—is unbecoming to the pure-minded servant of God. Though you may be strong enough not to be overcome by temptation, why should you be the means of awakening evil suggestions on the part of others who may be too weak morally to stand it? For the sake of both yourself and others, "keep thyself pure," and be diligent in fostering habits of purity in others.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

CHAPTER XVI

"BE STRONG IN THE LORD"

Years ago, on a bright summer day soon after coming home from church, a group of us were sitting under a shade tree, a short distance away from an open window in a country home. Just inside that window sat a middle-aged woman who was a habitual tobacco-user, and seeing us comfortably seated under a shade tree she asked us what we thought of the preacher's tobacco sermon. Thereupon she began to give him a typical "tearing out" for venturing to preach about something that was "none of his business." After she gave us an opportunity we took up the matter of tobacco-using in its proper setting, and the group became quite serious. Among us was an elderly man who, though a slave to tobacco, for once talked common sense and gave the younger people sensible advice. Whereupon this woman near the window added: "That's just right; now give me a chew of tobacco." Up jumped the old man with the alacrity of a youth of fifteen, pulled out his plug of tobacco and handed it to the woman, and all seriousness was gone.

That man was a weakling. In his sober moments he knew what was right, but in the hour of temptation he lacked the character to withstand it. He knew the injurious effects of tobacco, but was weak enough to remain its slave. He knew how to be serious, but a little levity made a fool out of him. He knew enough to give good advice to others, but himself was too weak to take it himself. He was a church member (after his kind), but his weaknesses were such, and so many, that his life made no serious impression on others.

This is just the kind of life, the kind of character, the kind of influence, that every one should pray to be delivered from. When God called Joshua to the leadership of Israel He commended him for his faithfulness hitherto and commanded him to BE STRONG. Paul repeats the same admonition to New Testament soldiers of the Cross. We owe it as a duty to God and man, to say nothing about ourselves, to make the most of our opportunities, to make full proof of our ministry, to contribute as much as possible to the Cause for which our Savior gave His all. We are commanded to "follow his steps." To do this we *must* be *STRONG*—and let us remember that the command is not to be strong in *self* (for that means ruin) but to be strong IN THE LORD. Then, and then only, can we say, "I can do all things through Christ which strengtheneth me." Great things for God are accomplished by those only who are STRONG IN THE LORD. To be strong in the Lord means:

1. *Be strong in faith.* If we were looking for evidences of the worthiness of God and the reliability of His Word to command our fullest confidence and faith, such evidences would not be hard to find. In practically every generation since the Christian era men of faith have proved, both from inside and outside evidences, that the Bible is indeed the Word of God, and that it is absolutely reliable. It has stood the test of the ages, while its opponents were invariably discredited, sooner or later, in the light of truth. But our subject now is not that of Christian evidences. The inerrancy of the Bible as God's Word is fully established. It only remains for us to stand by the Word, to accept it without question

or reservation, to obey it from the heart, to preach it to others. "And this is the victory that overcometh the world, even our faith." It is the man of unwavering faith in God and His Word that not only lives the victorious life himself but also makes the deepest impress upon the hearts and lives of others.

2. *Be strong in convictions.* Again let us emphasize the words, *be strong,* BE STRONG, *BE STRONG.* It is when convictions are deep, decided, and positive, that the one holding such convictions is invariably safe, and strong, and influential. "A double-minded man is unstable in all his ways." When the contrary winds sweep over the Church it is the chaff that is blown away while the wheat remains. And in this the overseer needs to be "an example of the believers." There are a number of reasons why our leaders should be of strong convictions. It means a more substantial character. It tells in the lives of the members. It makes the world "sit up and listen." It makes the membership more secure, and reduces the number of sickly members to the minimum.

3. *Be strong in your command of language.* This includes, besides what we have already said, a wide fund of information and a clear understanding of Scripture. To make our public messages impressive we *must* (1) believe what we are saying is God's TRUTH; (2) feel that this is what our congregation needs; (3) know what we are talking about. These three points clearly established in our system, we need not worry about our eloquence. The eloquence of sincerity, added to a clear comprehension of the message we are handing out to our people, may or may not charm the ears but it most certainly does impress the soul.

4. *Be strong in character.* Perhaps this has already been taken care of in the preceding paragraphs

of this chapter, but it is a point so weighty that it bears repetition. The old saying, "How can I hear what you say, when what you do is thundering in my ears?" (cheapened, perhaps, by much repetition) is never heard of the preacher whose character is established in faith, in common sense, in purity, in goodness, in holiness, and in consistent Christian living.

5. *Be strong in the hour of temptation.* Perhaps we should have worded this a little differently, since the tempter is never asleep and ever present. But there are times when temptations are more appealing than at other times. For illustration, we hear most about the temptation of Jesus after He had fasted forty days and was weakened with hunger. One of the things which Christ saw fit to include in the prayer which He taught His disciples to pray was, "Lead us not into temptation." And in this connection it is well to remember that while Christ "was in all points tempted like as we are," yet through it all He was "without sin." Reason: *He was strong in the hour of temptation*—tempted, but strong enough not to yield. One of the preacher's special temptations is that coming from his relationship, as an adviser, with members of the opposite sex. There come to him women and girls, out of the purest of motives and with all confidence in his purity and ability to help, bringing to him their trials and problems—all having the best of intentions, but all human. It is just out of such circumstances that many scandals have arisen. What was wrong? Two things—lack of discretion, weakness—sometimes the fault of the weak preacher, sometimes of the other party, sometimes both. Oftentimes this matter is hastened along by a jovial, indiscreet, damaging familiarity between members of the opposite sexes. Let the preacher maintain a proper deco-

rum and a proper distance from members of the opposite sex, and none of these things will happen. Be *strong,* if you would be safe yourself, or safe for others to be around.

6. *Be strong in conscience.* Two things must be true of your conscience to make you safe: (1) It must be kept clear. (2) It must be kept upon the altar of the Lord. In other words, if your conscience is clear and on the altar, your ideas of right or wrong are guided wholly by your knowledge and light of God's Word. When that reproves, you change; when it approves, you stand fast. Follow that rule, and you will never go wrong—save in whatever errors will result from lack of proper light or understanding. "Happy is he that condemneth not himself in that thing which he alloweth." But too often people (some preachers included) allow things in their lives which they know they should not tolerate. They may (as many do) excuse themselves because in these things they are "no worse than other people." Through this the conscience is stilled, the record becomes more crooked, until finally the public is startled by the revelation that some one in whom they had the utmost confidence has lived an awfully wicked life. Results: a wrecked life, a shattered congregation, a confused or discouraged people. What is wrong? The Bible monitor within was not heeded. You know the rest. Keep your conscience clear, and keep it upon the altar of the Lord; hold fast to the motto, "I'll never do wrong," rely upon God for your strength and your stay, and your strength of conscience and of character will not only mean your own safety but also be a blessing for others in that through the influence of your example they are kept from the power of the evil one.

7. *Be strong in love.* This is the grand climax in

the strength of Christian manhood and womanhood. What moved the Father in heaven to send His only begotten Son into the world to save sinners? Love. What held our Savior resolutely to the purpose of dying to save us from our sins? Love. What is the greatest victory ever recorded in the annals of history? The victory of love, reaching its climax on the Cross. An ancient proverb says, "Whom the gods would destroy, they first make mad." When a man loses his temper or his patience, you have at least one sign of weakness. And the greatest evidence of strength of character on the part of any man or woman is when, in the midst of trials and temptations, persecutions and misrepresentations, discouragements and general apostasy, his love for the cause of Christ and the Church and human souls is so unshaken that he keeps right on working and praying and loving and shining for God. Love makes a man even-tempered, charitable, considerate, sympathetic, self-sacrificing, *strong* in the grace that wins for God. It smoothes out the ruffled feelings, gives to the hands a gentle touch, and covers the arrows of truth with a salve that makes its darts healing as well as piercing. It fosters the spirit of good will, and prepares the hearts of man to receive the sunlight of heaven and truth of God's eternal Word into the soul. But let it never be forgotten that none of the things herein mentioned are true of love unless it is founded upon God as the Supreme Object of our affections. When Christ pronounced love as the greatest obligation resting upon man He was careful to mention first of all, "Thou shalt love the Lord thy God with all the soul," mind, and strength. Love to man, the second commandment, is the natural result. Your strongest characteristic as a Christian worker and leader is that of a love to God so strong that you love your neighbor as yourself. The man with this supreme, unfailing love is a tower of strength wherever he is found.

CHAPTER XVII

PUBLIC WORSHIP

"I was glad when they said unto me, Let us go into the house of the Lord."

Thus did the psalmist give expression to his emotions at the thought of entering into the public sanctuary of God. And to his feeling on such occasions agree the words of the poet:

"You may sing of the beauty of mountain and dale,
Of the silvery streamlets and flowers of the vale;
But the place most delightful this earth can afford,
Is the place of devotion, the house of the Lord."

This is the feeling that should be uppermost in our minds and hearts as we contemplate the delightful privilege of meeting fellow believers in the house of the Lord and spending some time together in public worship. When we say, "delightful privilege," we speak advisedly; for such it is—if our hearts are filled with worship and praise. Yes, the matter of regular, faithful attendance at public worship is a duty; an important, solemn duty. But it is more. It is also a delightful, soul-uplifting privilege which we can not afford to miss. When God through Paul admonished us that we should "not forsake the assembling of ourselves together, as the manner of some is," He stressed a point which we do not always prize as we should. There are a number of

REASONS WHY

we should prize and improve every opportunity to assemble ourselves together with those "of like precious faith" to worship God "in Spirit and in truth." The house of the Lord should be held sacred because it is associated with so many things that are helpful to the soul. The materials of which the building is constructed are no more sacred than those of other buildings; the place where it stands is no more sacred than any other spot on earth. Nevertheless, the uses to which it is (or ought to be) put, bring to us sacred memories that make the house of the Lord a very precious place to us.

1. It is the place where we meet God. Christ says, "Where two or three are gathered together in my name, there am I in the midst of them."

2. It is a place of Spirit-uplifting fellowship. "Truly our fellowship is with the Father, and with his Son Jesus Christ . . . If we walk in the light as he is in the light, we have fellowship one with another." And this fellowship is of the kind that gives us a right to say, "The blood of Jesus Christ his Son cleanseth us from all sin."

3. It is a place where our souls are fed with the heavenly manna. The sermons, the hymns, the prayers, the Christian fellowship—are just the thing that we need for spiritual edification and strength to overcome.

4. It affords an opportunity for getting into sympathetic touch with others. Where the temporal cares of life are left at home and the spirit of worship pervades the meeting, it makes this touch with fellow men all the more helpful.

5. It affords an opportunity for mutual service and helpfulness. A few moments, before or after service, in friendly conversation, in assuring strangers of a cordial welcome, in offering a word of encouragement to those under trial or grief or under a heavy load, in leaving a word for the consideration of lost souls, in imparting information that will be of help to others;

these are a few among many opportunities that a public service affords to wide-awake workers for the Lord.

6. It strengthens us spiritually, thus helps to prepare us for the trials of life during the coming week.

No wonder that "the man after God's own heart" should say, "I was glad when they said unto me, Let us go into the house of the Lord." No wonder that God should warn against the baneful effects of "forsaking the assembling of ourselves together, as the manner of some is." It is an opportunity which we should never neglect.

Things to Remember

1. *God's house is a house of prayer.*

This was forcibly taught by our Savior when He drove the money changers out of the Temple. Hear the warning: "Make not my Father's house a house of merchandise." The mercenary motive which prompts people to figure on how much they can make out of this or that religious enterprise takes the life out of any church or individual that allows it to enter.

2. *The supreme motive for assembling in the house of the Lord is worship, not entertainment.*

Entertainment? Yes; there is nothing more entertaining to the true worshiper than that of worship itself. Of the true worshiper it is said, "His delight is in the law of the Lord, and in his law doth he meditate day and night." But the delight of that soul is in truth and righteousness and not in pleasure itself. Truth, righteousness, worship, "other worldliness," the inspired Word of God, should be held uppermost in all our sermons, singing, prayers; in all our preaching services, Sunday schools, young people's meetings, and every other meeting in the house of the Lord. "Entertainments" are hard on the spiritual life of any church that permits them to supplant real worship. They may draw larger crowds, for the time being, than devotional meetings do, but in the end it is found that they have not only impoverished the spiritual life of a congregation but their permanent drawing power is inferior to that of the Word of God itself. Let the house of God be kept as a house of worship, not as a house of pleasure or of merchandise.

3. *Ministers, Sunday school superintendents or teachers, leaders or speakers in young people's meetings, and others in position of responsibility in the Church, should not be unmindful of their opportunities.*

That is, whatever may be the line of duty you have been called to perform—preaching, teaching, taking part in a program—you should not fail to make faithful preparation, to lean upon the Lord for power and wisdom, and to do your best when you come before your people. The higher the order of services, the more it will mean for the spiritual uplift and strengthening of the people, and the more God will be glorified through our feeble efforts.

4. *Whispering during public services should be reduced to a minimum.*

It is a manifestation of disrespect for God and His servants. It robs not only the whisperers but also others (who are disturbed by it) of the good of the services. It often disturbs the speaker and to that extent unfavorably affects the entire meeting. And while it is detrimental to the entire meeting, the whisperers are the chief sufferers. Nine-tenths of the whispering in public gatherings is by three classes of people: (1) Little children who haven't been properly taught or restrained; (2) young people, and older ones, in the scorner's seat; (3) some other people who have things to talk about that are really worth while, but who fail to realize that they are disrespecting both God and the speaker by carrying on a whispering conversation while some one else has the floor. How to get rid of the whispering nuisance is a problem; but if parents and all other thoughtful people would do their full duty by way of instruction and proper example, and if added to this every one on public duty would make faithful preparation of the message to be brought before the congregation, the problem would be nine-tenths solved.

5. *Much depends upon the character of the song service.*

Given a leader with life and devotion and a knowledge of music, a hymnal filled with "psalms and hymns and spiritual songs" that are both inspirational and devotional, the tunes pitched neither too high nor too low, the singing of familiar hymns the rule and of unfamiliar ones the exception, a congregation singing "with the Spirit and with the understanding also," and the singing furnishes one of the most edifying parts of the public service. And in this connection it might be well to remember that there is no wholesome substitute for congregational singing.

6. *A house of worship should be built for service, not for display.*

There should be a good reason for every room and everything connected with the building, and vain show is never a good reason. As with everything connected with the service of God, economy, utility, serviceableness, and simplicity should be in evidence in every house dedicated to the service of God. While millions are suffering for want of the commonest necessities of life, and millions more are drifting towards an endless hell because they have never heard of the Christ who died to save them, it ill becomes the children of God to be wasting money in the building of extravagant church edifices; neither are such buildings in keeping with the simplicity of the Gospel.

7. *The kneeling posture should be encouraged in prayer.*

If you are looking for Bible examples of this posture, you will find them in Daniel before the open window looking towards Jerusalem, pouring out his heart to God in prayer; in Christ while wrestling with God in prayer in Gethsemane; in Paul and his company beside the river, in a farewell prayer service just before he took his departure; in many other instances recorded in the Bible where the spirit of true worship and humble submission to God was in evidence. As a rule, the less devotion and reverence for God and His Word that you find in a congregation the less disposition there is to kneel in prayer. This is not to condemn the standing posture or that of reverently bowing the head during prayer; but it is saying that the spirit of humble submission and supplication to God, accompanied by a fervent spirit of worship, usually brings a congregation to its knees.

8. *Let the house of the Lord be made the center of religious life and light and activity in the community.*

Churches, properly used, are Heaven's lighthouses, shining out as far as their pulpit and other messages are heard, and as the influence of their members reaches. As Antioch was for many years a center of missionary activities during apostolic times, so ought the churches in every community where they are found be the centers from which the Gosel light is sent as far as the members are able to carry it. Not as a center of political propaganda, nor as a center of mere social activities, nor as a center of purely reform movements; but as a center of religious life and Gospel light, as the spiritual home of workmen approved of God, the house of the Lord should make its impress upon the lives of the people in every community in which it is found.

CHAPTER XVIII

OF INTEREST TO MINISTERS AND OTHER WORKERS

(A Summary of Helpful Admonitions)

This chapter gives a list of hints or suggestions gathered from observation and experience that should interest Christian workers. As servants of the Lord, the personal example speaks louder than words; in fact, personal practices can annul the best messages we may give, if preaching and practice do not correspond.

I. "A SWARM OF BEES"

Be courteous. Better be courteous than clever.

Be cheerful. Cheerlessness chills. "A merry heart doeth good like a medicine."

Be prompt. Jesus was always on time.

Be sober. Both God and man expect you to be sober-minded and sensible, both in and out of the pulpit.

Be interesting. Remember that to be interesting you yourself must be interested.

Be conscientious in your preaching and daily life. Others are watching you.

Be humble. Faithfulness to God and a careful inventory of one's life will exclude boasting and pride.

Be natural. Avoid preaching too loud. You may injure your voice and get the people's pity, but they will not get your message.

Be yourself. Neither you nor the cause will be profited if you become a cheap imitation of some other preacher, however renowned he may be.

Be studious. God has not promised to hand your messages to you ready-made and worked out. Gold is usually found by digging.

Be dependent. Lean upon the Everlasting Arms and you will be filled and directed by the Holy Spirit. He alone can furnish spiritual power.

Be diversified. Everybody needs and appreciates variety in your preaching.

Be prayerful. By this means you keep up communication with Heaven, the home base.

Be economical. Many preachers have marred their influence and hindered the Lord's work through extravagance in temporal matters.

Be impartial. Partiality never works well, either in home or Church.

Be sociable. It is your privilege and your duty to mix well with others for their spiritual good.

Be patient. Impatience alienates those we would help. "Ye have heard of the patience of Job." "Let patience have her perfect work."

Be liberal—not in theology, but with the means God has entrusted in your hands. Be an example in giving time and money. "The Lord loveth a cheerful giver."

Be progressive—not worldward, but progressive in the application of Gospel principles to the age in which you live. Methods are subject to change, but principles never.

Be confidential. Members will confide in you and seek your assistance in the solution of their problems, until you betray their confidence. Lost confidence is rarely ever regained fully.

Be conservative. That is, be sound in the faith. The Bible standard is usually somewhere between the two extremes in present-day religion. One extreme swings toward modernism, the other toward ultra-conservatism. The one places most emphasis on activity and little on doctrine; the other emphasizes doctrine and neglects to propagate the truth. True conservatism includes loyalty to both the letter and spirit of the Gospel.

The Bible standard is embodied in the Great Commission: "Teaching them (all nations) to observe all things."

II. Don'ts for Preachers

Don't preach an audience to sleep.

Don't forget to speak with conviction.

Don't follow a stereotyped form of sermon introduction.

Don't forget that some sermon will be your last one, perhaps the next one.

Don't begin with an apology for not being prepared to preach.

Don't demand attention. Rather command it with a message that grips.

Don't beg for pity by telling your audience how hard preaching goes for you. Not you, but your message, should claim their interest.

Don't dodge unwelcome truth, but ask God to give you grace and wisdom to preach it effectively.

Don't become a hobby-rider—unless you change your hobbies frequently.

Don't continue indefinitely, or present a number of forgotten points, after you have announced the conclusion. "In conclusion," and "finally," are supposed to come right at the close of the message.

Don't build too much upon the Biblical knowledge of your audience.

Don't expect God to do for you what you might have done yourself in the way of faithful preparation.

Don't expect to exhaust a subject in a single message, especially if you are one among a number of speakers.

Don't bore an audience with your own personal matters. You will want a welcome the next time you appear in the pulpit.

Don't talk much about your wife and children. They are watched enough without calling the attention of the public to them.

Don't make public "poverty appeals." Paul told about them when they were past. Such indirect begging cheapens one in the estimation of others.

Don't advertise your importance by telling how much you have to do. People may interpret this as a bid for praise.

Don't preach so low that you cannot be heard, nor so loud that you cannot be understood, nor so rapidly that the congregation cannot keep up with you.

Don't use mannerisms or overwork special words and phrases, such as "evidently," "consequently," "and eh," "as it were," etc.

Don't quote profusely from others. Even when necessary to quote, it may not always be best to give the source of your information. Better say: "A certain writer," "Someone has said," "A certain evangelist has said." Paul quoted in this way: "Certain also of your own poets have said." A reasonable amount of direct quotation, however, may be effective.

Don't forget to preach the Gospel, first, last, and all the time—because you must give an account to God for your opportunities. Time is too valuable, opportunities too precious and life too short, to be wasted in non-scriptural or anti-scriptural pulpit messages. Remember the Biblical admonition: "PREACH THE WORD."

III. Twenty Important Questions

1. Who am I?—Ex. 3:11.
2. Where art thou?—Gen. 3:9.
3. What is truth?—Jno. 18:31.
4. Who is the Lord?—Ex. 5:2.
5. What is your life?—Jas. 4:14.
6. Why will ye die?—Ezek. 18:31.
7. Whom seekest thou?—Jno. 20:15.
8. What saith the scripture?—Gal. 4:30.
9. Who is on the Lord's side?—Ex. 32:26.
10. What think ye of Christ?—Matt. 22:42.
11. What must I do to be saved?—Acts 16:32.

12. Lord, what wilt thou have me to do?—Acts 9:6.
13. If God be for us, who can be against us?—Rom. 8:7.
14. What manner of persons ought ye to be?—II Pet. 3:11.
15. What will a man give in exchange for his soul?—Mark 8:37.
16. Why call ye me Lord, Lord, and do not the things which I say?—Luke 6:46.
17. Who shall ascend into the hill of the Lord? and who shall stand in his holy place?—Psa. 24:3.
18. What shall it profit a man, if he shall gain the whole world, and lose his own soul?—Mark 8:36.
19. If the righteous scarcely be saved, where shall the ungodly and the sinner appear?—II Pet. 3:18.
20. What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols?—II Cor. 6:14-16.

IV. Precepts for Workers

Do good.—Gal. 6:10.
Obey God.—Acts 5:29.
Worship God.—Rev. 22:9.
Keep thyself pure.—I Tim. 5:22.
Be strong in the Lord.—Eph. 6:10.
Take heed how ye hear.—Luke 8:18.
Avenge not yourselves.—Rom. 12:19.
Pray without ceasing.—I Thess. 5:17.
Rejoice in the Lord alway.—Phil. 4:4.
Give attendance to reading.—I Tim. 4:13.
In everything give thanks.—I Thess. 5:18.
Fight the good fight of faith.—I Tim. 6:12.
Hold fast that which is good.—I Thess. 5:21.
Be not conformed to this world.—Rom. 12:2.
Bless them which persecute you.—Rom. 12:14.

If thine enemy hunger, feed him.—Rom. 12:20.
Do all in the name of the Lord Jesus.—Col. 3:17.
Preach the Gospel to every creature.—Mark 16:15.
Be thou an example to the believers.—I Tim. 4:12.
Have fervent charity among yourselves.—I Pet. 4:8.
Abstain from all appearance of evil.—I Thess. 5:22.
Pray everywhere, lifting up holy hands.—I Tim. 2:8.
Fear God, and keep his commandments.—Eccl. 12:13.
Study to shew thyself approved unto God.—II Tim. 2:15.

Be strong in the grace that is in Christ Jesus.—II Tim. 2:1.

Take heed unto thyself, and unto the doctrine.—I Tim. 4:16.

Whatsoever ye do, do all to the glory of God.—I Cor. 10:31.

Do all things without murmurings and disputings.—Phil. 2:14.

Endure hardness, as a good soldier of Jesus Christ.—II Tim. 2:3.

Watch and pray, that ye enter not into temptation.—Matt. 26:41.

Abhor that which is evil; cleave to that which is good.—Rom. 12:9.

Abstain from fleshly lusts, which war against the soul.—I Pet. 2:11.

Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

Be ye not unequally yoked together with unbelievers.—II Cor. 6:14.

Seek ye first the kingdom of God, and his righteousness.—Matt. 6:33.

Be kindly affectioned one to another, with brotherly love.—Rom. 12:10.

Pray for them which despitefully use you, and persecute you.—Matt. 5:44.

Set your affection on things above, not on things on the earth.—Col. 3:2.

Watch ye, stand fast in the faith, quit you like men, be strong.—I Cor. 16:13.

Obey them that have the rule over you, for they watch for your souls.—Heb. 13:17.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.—I Jno. 2:15.

If any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness. . . . Bear ye one another's burdens, and so fulfil the law of Christ.—Gal. 6:1, 2.

As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. . . . The grace of our Lord Jesus Christ be with your spirit.—Gal. 6:10, 18.

SUBJECT INDEX

A Symposium of Texts. 125.

Character Study. 105.

Errors to be Avoided. 59.
  Hobby-riding. 61.
  Idle Words. 62.
  Inaccuracies. 61.
  Mannerisms. 64.
  Overconfidence. 64.
  Selfish Motives. 57.
  That Vacant Stare. 63.
  "The Big I." 63.
  Uncharitable Criticisms. 59.
  "Vain Repetitions." 60.

Illustrations.
  Anecdotes and Illustrations. 85.
  Biblical Illustrations. 79.
  Rules for the Use of. 86.
  Sample Illustrations. 81, 90.
    Christian Life and Activity. 89.
    Missions. 96.
    The Victorious Life. 92.
    Work. 99.

Leadership of the Holy Ghost. 19.

Methods of Work. 135.

Ministerial Problems. 67.
  Discipline. 73.
  Equipment for Service. 68.
  Getting the Entire Membership Interested. 72.
  Holding Attention. 71.
  Holding Young People for the Church. 76.
  Keeping the Whole Church United. 77.
  Making a Living. 74.
  Overcoming Evil with Good. 70.
  Reaching the Hearts of the People. 69.
  Sermon Preparation. 23, 68.
  Withstanding the Prevailing Drift. 76.

Obedience. 47.

Outlines for Sermons and Other Public Addresses. 110.
  Illustrations of. 112, 115.
  Suggestions for Outlining. 110.

Precepts for Workers. 155.

Promoting the Spirit of Good Will. 41.

Scrap Books. 33.

Social Activities. 40.

Sunday Afternoons. 132.

The Congregation. 43, 72.
  A House of Prayer. 146.
  Christian Fellowship. 145.
  Christ in the Assembly of Believers. 45, 47.
  Discipline. 21, 39, 73.
  "Evergreen Evangelism." 73.
  Freedom from Entanglements. 41, 78.

  Helps. 39.
  Holding Young People for the Church. 76.
  House of the Lord a Center of Influence and Religious Activities. 149.
  Nourishment. 38, 53, 145.
  Present Day Needs. 48.
  Prime Essentials. 45.
  Relations to the Ministry. 75.
  Secret of Power. 47, 50.
  Styles of Sermons.
    Expository. 106.
    Hortatory. 107.
    Textual. 102.
    Topical. 104.
  The Gospel Message. 45.
  The Message-bearer. 47, 50.
  The Word. 22, 48, 53.
  Visitation. 38, 131.

The Gospel Minister. 12, 17.
  As a Disciplinarian. 21, 73.
  As a Leader. 18, 37.
  As a Man. 17.
  As an Example. 37.
  As an Overseer. 36, 129.
  As a Preacher. 22, 50, 53, 55, 68.
  As a Shepherd. 20, 129.
  As a Workman. 25, 37, 38, 129.
  "A Swarm of Bees." 151.
  Biblical Instructions for. 52.
  Cooperation with Others. 39.
  Distribution of Work and Workers. 12.
  Don'ts for Preachers. 153.
  Duties. 52.
  Entangling Alliances. 41, 73.
  Feeding the Flock. 38.
  His Calling. 17, 52, 57.
  His Library. 27.
  His Support. 34, 57.
  His Work. 12.
  Home Environments. 26.
  Purpose of the Ministry. 10.
  Qualifications. 11, 26.
    A Light. 25.
    "Apt to Teach." 139.
    A Workman. 25, 37.
    Business Integrity. 42.
    Consecration. 57.
    Deep Convictions. 139, 141.
    Faithfulness. 55, 138.
    "Filled with the Spirit." 51, 56.
    Genuine Christian Experience. 34, 139.
    Humility. 54.
    Knowledge and Wisdom. 32.
    Love. 141.
    Purity. 54, 136, 140.
    Source of His Authority. 17.
    "White Hot for God." 35, 50.
    Zeal. 55.
  Reading. 42.
  Relationship with Congregation. 36, 69, 74.
  Strength and Weakness. 137.
  The Personal Touch. 37.

The Home.
  Bringing up Children. 76.
  Home Environments. 26.
  Influence of Literature. 77.
  Pastoral Visits. 131.
  The Family Altar. 73.

The Preacher's Equipment. 24, 68.

  - Consecration. 35.
  - Experience as a Worker. 25.
  - Fund of Knowledge. 32, 42.
  - Genuine Christian Experience. 24.
  - His Library. 27.
  - Home Environments. 26.
  - Support of the Brotherhood. 35, 74.
  - "The Whole Armor of God." 25, 137.
- The Victorious Life. 25, 70, 92, 142.
- Twenty Important Questions. 154.
- Visitation Work. 38, 129.
  - In Almshouses, Hospitals, etc. 133.
  - In Homes. 131.
  - In Jails, etc. 133.
  - In the Sickroom. 133.
  - Methods. 135.
  - Purpose of. 129.
  - Sunday Afternoons. 132.
  - Why Visit? 130.
- Worship. 144.
  - Prayer. 56, 146, 149.
  - Public Worship. 144.
  - Song Service. 148.
  - Things to Remember. 146.

Date Due

JY 21 '53

Princeton Theological Seminary-Speer Library

1 1012 01028 1410